

AN ANGLICAN USE
FIVE OUTLINES OF CEREMONIAL
ALIKE IN PURPOSE, DIFFERING IN TREATMENT
FOR THE SERVICE OF HOLY COMMUNION
AS SET FORTH IN THE BOOK OF COMMON PRAYER

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WITH A FOREWORD BY
HIS GRACE THE ARCHBISHOP OF YORK

L O N D O N
SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE

First published 1930

Printed in Great Britain

TO
THE VERY REVEREND LIONEL FORD, D.D.
DEAN OF YORK

Θεοῦ γάρ ἐσμεν συνεργοί



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FOREWORD

BY HIS GRACE THE ARCHBISHOP OF YORK

THERE can be no doubt that the Church of England at present suffers very considerably from the great diversity in the outward appearance of its services as conducted by clergy of different schools of thought. It is not in my judgment desirable that there should be complete uniformity, but it is desirable that the variations should strike any person who worships successively in different churches as variants of one general scheme, so that any habitual worshipper in any of our churches will at once recognize and understand what is going on.

Mr. Spence has set himself to provide at least a basis for such a fundamental unity of principle, with suggested varieties of application. I hope it may be widely read, especially by clergy, but also by laity. Many will be conscious of disagreement on particular points, as I am myself. Indeed, I notice that the use which, possibly from habit, I prefer is described by Mr. Spence as "hardly seemly" (page 31). I mention this, not to stress any difference with Mr. Spence; but to make clear the fact that what I am recommending is the study of this little book, not each and all of its suggestions; and to beg that no one will withdraw his attention because he does not find his own preferences re-enforced.

If we are to reach such a general agreement as I have

indicated, it must be by a rather long process of experiment, and by a readiness to give up our own customs or attachments for the sake of the object in view. Mr. Spence carries us further than any suggestions which I have seen towards a possible basis of agreement, and for that reason, as well as in recognition of the care and reverence shown in his whole treatment of the subject, I warmly commend what he has written to the study and consideration of Churchpeople of all schools of thought.

BISHOPTHORPE, YORK.

April, 1930.

WILLIAM EBOR:

AUTHOR'S PREFACE

It may seem an act of temerity, not only to write a book dealing with such a controversial subject as the ceremonial at the Altar, but to attach to it a title which may truthfully be described as liturgically inaccurate.

The book was taken in hand, however, as the direct result of a "liturgical inaccuracy," unnoticed, it would seem, even by the Editor of *The Times*. In an issue of that journal, published in the autumn of 1927, there appeared a letter from a Cambridge University Professor, the title of which was "Neutrality in Ritual." The Professor pleaded that, if controversy were to be excluded from public worship, "strict neutrality in ritual must be loyally observed" by both the Anglo-Catholic and the Evangelical members of the Church. He stated that "in not a few churches, the whole conduct of the Service is made a means of insisting upon what a very large number of devout members of the Church of England regard as untrue," and that "their whole ritual is the evident expression of doctrine which is certainly not explicitly set forth in the Book of Common Prayer."

A few days later, the Editor of *The Times* published a letter from myself in reply, asking whether the words "Neutrality in Ritual" ought not to be replaced by some such phrase as "moderate uniformity in ceremonial"; pointing out that a large proportion of the acts and move-

ments visible at a Celebration of the more elaborate type were dictated primarily by considerations of reverence and seemliness; and deprecating the prevalent tendency to read into every ceremonial act some doctrinal significance which it did not necessarily possess.

My letter suggested that it would not be difficult to draw up a standard textbook of ceremonial for the Service of Holy Communion, which could be used by all but a few clergy in the Church of England. The widespread observance of such directions would in time lead to a considerable measure of what the Professor called "Neutrality in Ritual," without producing a rigid uniformity.

I received a number of letters commending this suggestion, and from time to time paragraphs continue to appear in the Press voicing the need of some form of authorized ceremonial for the Communion Office in the Church of England. No one, however, seemed disposed to undertake the task. I therefore consulted an adviser of authority and wisdom, and, acting upon his advice, I began to compile the subjoined "outlines of ceremonial," in the hope that my practical experience in arranging the Services in connection with the Thirteen Hundredth Anniversary of York Minster, together with a moderate amount of technical knowledge, acquired at parish churches of different types, and by subsequent study, would enable me to produce a book of ceremonial directions which, while in a great measure conforming to the best traditions of the past, would prove acceptable to the majority of the clergy and laity in the Church of England today. I shall be quite satisfied if the short-

comings of this "first attempt" induce others to carry out the task more successfully.

The title, "An Anglican Use," was deliberately chosen on the ground that the word "Use" is now generally understood to mean a ceremonial method, or plan. Secondly, the chief purpose of this book is to provide a starting-point from which, when careful experiment and critical scholarship have done their work, a reverent and worthy Use for the Anglican Communion in this country, and perhaps in others also, may gradually emerge, and eventually be recognized by authority.

I should like to express my deep gratitude to His Grace the Archbishop of York for so kindly commending my book to the clergy and laity for their perusal.

I should also like to offer my thanks to the Rev. A. E. Baker, the Rev. Kenneth Mackenzie, the Rev. Canon Eck, and the Rev. S. E. B. Serle, who have given much assistance in the way of suggestion and criticism.

HORACE SPENCE.

YORK MINSTER,
Lent, 1930.

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AN ANGLICAN USE

CHAPTER I

REGARDING THE OBJECT TO BE ATTAINED

THERE are already innumerable books in existence providing detailed information about the ceremonial incidental to a Celebration of Holy Communion. It would seem absurd to add to the series, were it not possible to plead that an effort is here being made to treat the subject from a practical standpoint, in a manner which hitherto has never been attempted.

Until comparatively recent years it was only the heirs and adherents of the Oxford Movement who were seriously concerned in reviving the outward beauty of Anglican Services. Thus all textbooks on the subject were written for the perusal of only one section of the Church of England. But today the spiritual value of orderliness and beauty in the presentation of worship has come to be appreciated to a greater extent than ever before by men and women of all schools of thought.

Especially noticeable is the desire for what is vaguely called "simple" ceremonial, the meaning of which can be readily understood by all, for use at a Celebration of Holy Communion. This little book is an attempt to meet that demand, having especial consideration for the

susceptibilities of those in whose minds the very word "ceremonial" arouses a sense of uneasiness and anxiety.

None of the manuals known to the writer would be acceptable to the open and avowed Evangelical. Yet many such incumbents are seeking a book of directions which will assist reverence without contravening their particular convictions with regard to sacramental doctrine. The five Schedules which follow have been carefully compiled and arranged with the object of providing first of all a skeleton of ceremonial—that is, of ordered movements and actions—of the utmost simplicity, for one minister celebrating alone, which could probably be used without scruple by the great majority of Evangelical clergy. Each of the four following Schedules is slightly more elaborate, though no less simple, than the one before it. The fifth or last Service might well be considered sufficiently elaborate, and in accordance with tradition, to prove acceptable to the clergy and laity of all but the most extreme Anglo-Catholic churches.

But the important point to be noticed here is that in both the first and the fifth type of Service the positions, and in most cases the actions, of the Celebrant are almost exactly identical. This aim has been deliberately kept in view throughout. It would seem never to have been attempted before. If it can be achieved, one of the most frequent causes of complaint voiced by worshippers who move from one parish to another will be eliminated. Owing to the comprehensiveness of the Church of England, it may never be possible to arrive at anything like uniformity in the external accompaniments of worship. It is not at all certain that such uniformity is desirable.

But if the least learned of the Church's flock could be sure that in whatever town or village he happened to be living he could attend a Celebration of Holy Communion without feeling (however unreasonably) that he was present at an unfamiliar Service, a good deal of secret spiritual distress might be avoided, and such prejudices as still remain against all traditional ceremonial, however simple, might be eradicated.

It ought to be stated at once that the Schedules of ceremonial contained in this book will be of no use to those who feel constrained to celebrate at the North End of the Holy Table. But there would seem to be no radical reason why, at any rate, the first two—that is, the two simplest—Schedules should not prove acceptable to all other Evangelical clergy.

To compile any scheme of ceremonial which could be adopted in the majority of churches in England today might well seem an impossibility. But first it must be remembered that a certain amount of ceremonial, not only at a Celebration, but at any Service, is absolutely necessary on purely utilitarian grounds. If something has to be done, it must be done somehow. Human beings enjoy diverse gifts, and though there are some men who always act with natural dignity, others are sometimes a little awkward. All will benefit by a concise direction stating the best way of doing a particular action. If that action is always done in that way, the method becomes a habit, and therefore doubly spontaneous and natural to the individual in question. This eliminates all appearance of "fussiness," which is usually caused by uncertainty as to what should be done, or the neatest and most digni-

fied way of doing it. If the majority of clergy performed that action in that way, and equal care were taken in carrying out all the actions incidental to a Service, a sense of unity in worship might well be reached in churches which hitherto had been distinguished chiefly by their differences. Moreover, if once it be recognized how much of the ceremonial attached to the Holy Communion Service is utilitarian rather than doctrinal, much uneasiness will be removed from the minds of those who have hitherto thought that all movements or actions to which they happen to be unaccustomed bear some significance with which they could not agree.

The following Schedules of ceremonial have been drawn up with certain definite principles in mind. First, an attempt has been made to secure simplicity in outline. Many clergy have stated that, though not particularly interested in ceremonial, they would value a straightforward series of statements as to where they ought to stand at different points of the Service, and sometimes, what they ought to do. To meet such needs, the instructions as to ceremonial have been condensed into a series of short phrases, for the most part only indicating where the Celebrant or other Ministers should be standing or kneeling at that moment. Any such list occupies only two or three pages, and can be copied out on a small card, in a condensed form, as an aid to memory.

The first Schedule is a kind of skeleton, around which are grouped in the later Schedules supplementary instructions for those who desire a slightly greater degree of elaboration until finally in the fifth Schedule notes are provided for a Solemn Celebration with three vested

Ministers, attended by several Servers, with information about the use of incense.

Like all skeletons, the first Schedule is a mere framework. But at least it may be claimed that its bones hang together. Its importance lies in the fact that the simple positions, movements and actions which it contains are not drastically altered as additional assistants are called in to take their part in the Service. The original skeleton remains clearly discernible. The similarity between the part taken by the Celebrant in a village church, and the same part when carried out by the Dean of a Cathedral, assisted by two other Ministers and several Servers, should help to dispel any illusion that not one but two Services must be in existence, when their outward forms seem at first sight to be so different.

Incidentally, the list of duties for the Deacon and the Subdeacon at the more elaborate Service, as for the Celebrant in the simplest Schedule, can be typed on a piece of cardboard small enough to be carried unnoticed in the hand as a reminder, by clergy to whom the movements are unfamiliar. (See page 55.)

Simplicity of outline having been secured, the second aim has been to secure simplicity in detail. All unduly meticulous directions as to the exact method of performing a particular action have been omitted. They would give just that impression of fussiness which should above all be avoided. Some detailed suggestions have, however, been given in Chapter II as to the best way of securing dignity and seemliness in conducting a Service. They are intended to be of use to all clergy, whether they wish to use the simplest or a more elaborate Schedule.

A third consideration which cannot be ignored is the value of tradition as a guide, though not as a master. If all tradition were disregarded in this book, many clergy would feel quite unable to use it. It must not be forgotten that, after all the technical minutiae of Eucharistic worship have been carefully deleted, an ancient series of concerted movements can be discerned, which cannot wisely be entirely ignored. Such movements and actions would not have persisted through so many centuries had they not been proved by experience to be the most seemly and reverent way of performing the action in question, or expressing a particular spiritual attitude.

Fourthly, the voice of practical utility must be allowed to speak, especially in the use of the ancient traditional actions above mentioned. To be sure, these should not be abandoned without cause. But neither should they be retained if all need for them has vanished, nor if they definitely transgress convenience or common sense. The use of the Humeral Veil is a case in point. No allowance is made for it here, since no one seems to know what it means, or why it was used. To take another example. One type of ceremonial tradition provides that the three vested Ministers enter for a Solemn Eucharist side by side, another that they enter one behind the other. The latter tradition has been followed here, for the simple reason that in most churches there would not be enough room for three clergy to walk abreast.

It is realized that the Schedules of ceremonial contained in this book will soon need revision. But they are offered as an experimental attempt to indicate the lines along

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which some real degree of liturgical order may ultimately be achieved.

Finally, it should be pointed out that the ceremonial in all the Schedules has been drawn up in conformity with the Communion Office of the Prayer Book of 1662. If the alternative Office of 1928 be used, it will merely be necessary slightly to vary the order of certain parts of the Schedules.

CHAPTER II

REGARDING PRACTICAL ORDERLINESS

THE Celebrant in the Sanctuary must of necessity be a conspicuous figure, as must everyone who is assisting him. Therefore all those who are taking a prominent part in the worship of God should try to secure that their actions and movements, individually or in combination, produce an impression of reverent and ordered seemliness.

It is sometimes assumed that what gives an appearance of "fussiness" or elaboration to a Service of Holy Communion is the addition of a large number of unnecessary movements and actions, many of which have no meaning (being adopted merely because some book states that that they are "correct"), while nearly all of them, though they may have a meaning for those who perform them, are quite unintelligible to the worshippers.

Such an assumption is usually quite erroneous. In the first place, if the Service appears fussy or too elaborate, it is generally because it is being carried out in a pompous or careless manner. Secondly, it is no more necessary that every member of the congregation should follow, or even understand, every movement which he may notice than it is essential for him to have a copy of all the music to be sung by the choir. It is, however, desirable that every detail of the ceremonial in the Sanctuary should

have a purpose and a meaning for those who are taking part in it, in order to avoid unreality.

There will always be some clergy who will plead that they prefer to conduct the Service in the way which suits them best, on the ground that they do not care about ceremonial and are by nature disinclined to take any interest in it. Such clergy would hardly expect their bishop to accept a natural disinclination for theological study in an Ordination candidate as a sufficient substitute for a satisfactory standard of intellectual attainment. What they should consider is, first, whether their own habits when celebrating are, in fact, the most reverent manner of offering their worship to Almighty God; and secondly, whether their people are assisted, or merely distracted and irritated, by those variations from the normal procedure which they are unwilling to correct. There are some methods of conducting a Service which are not only irreverent to God, but also unedifying and inconsiderate to the worshippers.

It must be admitted that no scheme of ceremonial, however severely simple and practical, will prove seemly unless it be carefully, one might almost say skilfully, carried out. A few suggestions are therefore given below as to the carriage and deportment of those who are called upon to take part in the worship of the Sanctuary. Any one who may be tempted to feel that his intelligence is being outraged by such simple directions, is asked to remember that there are some, both clergy and laity, to whom they will be surprisingly novel. There will probably be a few who will find them by no means easy to adopt without some little practice and deliberate recollectedness.

Walking.—On the way to or from the Sanctuary, care should be taken to walk steadily and rather slowly.

The body should be held erect.

Each foot should be placed nearly in front of the other, to avoid swaying from side to side.

The paces should be smaller than usual: their frequency may be slightly increased if need be, but not their length.

The Celebrant, if preceded by a Server, should try to keep the same distance behind him all the way. This should not be less than two paces; three paces would look better. The same principle applies when three Ministers and a number of assistants are entering. An agreed distance should be known by all, and carefully adhered to.

In large churches, or Cathedrals, where there are wide aisles and open spaces, care should be taken by all to walk along a path exactly in the middle of the space to be traversed.

Before turning a corner, each Server or Minister should walk right up to the point of intersection of the (imaginary) central lines of the present and the future paths, and then turn at right angles, completely but not abruptly. He should always avoid cutting off corners, or swinging round them. When a number of officials walking in a line (as for instance a church choir) are turning a corner to the right, there is a strong tendency for the rear of the procession to edge more and more to the left before reaching the corner. Such lack of care is most noticeable, and should be carefully checked by all, if necessary by periodical practices. It is caused by the instinctive desire of those behind to walk a little faster than those in front

of them. It should be counteracted by maintaining strictly the agreed interval, and refusing to "catch up."

The head should be held upright, and moved as little as possible.

The eyes should be directed straight ahead, and slightly lowered. They should never glance from side to side; still less should they "catch the eye" of anyone in the congregation.

No purely personal action should be permitted. Such details as the straightening of a pair of glasses or the adjusting of any uncomfortable part of the clothing should be remembered before leaving the Sacristy.

The hands (if not holding the Vessels) should be held or clasped in front of the chest, and held still. The use of the hands will be considered next in detail.

The Hands.—Nothing gives a greater impression of fussiness than the frequent and unnecessary movement of the hands. This can easily be avoided if it be remembered that unless the hands are in actual use, as during the Offertory, the Consecration, or the Ablutions, there are two positions in which they should normally be held, both of which are natural and dignified: (a) Together, (b) Extended.

(a) *Together.*—When walking to or from the Sanctuary (unless carrying the Vessels)—when addressing the people,* as at the Invitation and the Comfortable Words—and when facing the Altar to speak (as it were) together with the people, as during the Creed, the Sanctus, and

* Except when saying "The Lord be with you," or "Lift up your hearts." (See page 13.)

the Gloria—the hands should be held together in front of the chest, a few inches above the level of the elbows, which should rest against the body, though not tightly enough to crease the Vestment or surplice.

If the hands are held lower down, it will be difficult to avoid swaying slightly from side to side when walking.

They may be held loosely together, the fingers coming to a point, but the palms and fingers should not be tightly pressed into a rigid line; this method of holding the hands tends to look unnatural, and often irritates members of the congregation needlessly.

The fingers may be interlaced if preferred, but the hands should on no account be folded one above the other or joined behind the back, as neither attitude is in keeping with a religious ceremony.

Books of devotion for private use should not be held in the hands by the Ministers or Servers while entering the Sanctuary, nor used during the Service by the vested Ministers.

No one who is taking part in a liturgical Procession should carry a hymn-book and sing the hymn, unless he be a member of the choir. The hands should be held together as indicated above. (See Chapter V and Sanctuary Plan O.)

The Ministers and Servers taking part in the worship of the Sanctuary at a Sung Eucharist should not attempt to follow or join in the musical settings of the Creed or other parts of the Service, holding a copy of the music. At such times the hands should be held together. The Celebrant, though actually silent, is in theory speaking

together with the people. The choir are their representatives at that moment.

(b) *Extended*.—During the Collects and other prayers the hands should be held open, about twelve or eighteen inches apart, the palms facing each other and about level with the shoulders. This would seem to be a natural attitude for one offering a prayer to the Almighty.

The hands should also be held extended from the beginning of the Preface to the beginning of the Sanctus, and at the opening words of the Creed and the Gloria, as though to invite the congregation to join in them.

When the Celebrant bows, as at the Name of Jesus at the conclusion of a Collect, the hands should be allowed to fall together naturally into the “folded” position.

On the contrary, when the Celebrant says to the people, “The Lord be with you,” or “Lift up your hearts,” the hands, previously held together, should be extended and at once closed again, thus slightly emphasizing the sense of the words spoken.

When the hands are extended (or held together) and one of them is required to turn over a page, or for some other practical purpose, the other should be placed on the Altar, or laid against the chest, and not “left in mid-air.” This applies to the left hand during the Absolution. During the Blessing, the left hand should remain touching the Corporal, since the consecrated Bread and Wine are still remaining on it, and it is not seemly that the Celebrant should turn his back on them.

Standing.—This requires more thought than is some times realized. Care should be taken—

(a) To face squarely East or West, and not a little to one side.*

(b) To stand in exactly the proper place, and not a few inches to the right or left of it.

(c) To stand on both legs equally, with the heels together.

(d) Above all—to stand still when occasion requires. This may call for deliberate recollectedness, and an effort of will, if the musical setting of some part of the Service be long.

(e) To stand upright, especially when standing at some distance from the Altar.

(f) To stand exactly in a line with, or behind, someone else, if need be; for instance, when assisting as Deacon or Subdeacon.

Kneeling.—[Genuflection is considered as a manner of bowing, not of kneeling.]

It is better always to lower and raise the right knee first.

Try to keep the body as upright and steady as possible when kneeling or rising.

Ministers and Servers who are assisting in the Sanctuary should take care to kneel and rise together, and not independently.

Never kneel on the front of a Vestment. Raise it with the hands just before kneeling, then let it fall free of the knees.

It is not seemly to sit back on the heels when kneeling,

* Except during the Blessing, for the reason given in the previous paragraph. (See, moreover, Sanctuary Plan G.)

nor to bend forward so that the head nearly touches the ground. The body should be held upright at all times.

Turning.—When walking, it is advisable whenever possible to proceed in straight lines, turning to the right or left at a given point, and not gradually swinging round in a wide quarter-circle. At the same time the act of turning itself should be deliberate, with no hint of vigour or “smartness” in motion.

The Celebrant at the Altar should try to turn on the spot over which he is standing. This applies (with a little less emphasis) to all others who are assisting in the Sanctuary.

When about to pass to the South End, as for the Offertory or the Ablutions, he should turn before walking South, and not walk sideways, however short the distance. He should stop walking before stretching out his hands: the hands should not “get there first.”

When about to address the congregation from the Centre of the Altar, he should turn to them by his right, and turn back by his left, not completing the circle.

When turning round at either end of the Altar, he should turn inwards.

When the Deacon or the Subdeacon, facing East, wishes to pass from the Altar to a position on the step just behind him, he should turn right round, walk there, and then turn back again. This will not look unnecessary if slowly and quietly done. He should never step backwards, at any rate not for more than one short pace.

When two Ministers or Servers turn at the same time (except when walking as a pair) they should turn inwards.

Two Servers walking as a pair should turn side by side as one man.

When moving about the Sanctuary, the hands, unless otherwise occupied, should be held together as previously described.

Bowing.—In churches where it is customary to bow towards the Altar when passing in front of it, care should be taken to turn and face the Altar first, and thus avoid bowing sideways over one shoulder.

The head only should be inclined on such occasions, with perhaps the slightest possible movement of the shoulders; the bow should be slow and dignified, and never anything even remotely approaching a nod.

A similar act of reverence is usually made at the Name of Jesus, and at certain other parts of the Service which need not be enumerated here.

A deeper bow is often made at the reference to the Incarnation in the Creed, and during and after the Prayer of Consecration, as individual or local custom may dictate.

This deeper bow is also made by the Ministers and the Servers in the Sanctuary when passing in front of, or approaching near to, the Altar when the consecrated Bread and Wine are on it. Such an act does not express any doctrinal views about the Sacrament inconsistent with the teaching of the Book of Common Prayer.

A similar bow may be made at the accounts of the death of Christ in the Holy Week Gospels, and of the worship of the Magi in that for the Epiphany, and at the words "And the Word was made flesh," in the Gospel of Christmas Day.

This bow should be clearly distinguishable from the slighter reverence previously described, and should be employed as an expression of worship only; never as a greeting or mark of respect to any officer or dignitary of the Church.

Instead of this deep bow, what is known as “genuflection” is frequently practised.

When genuflecting, the body and the head should be kept perfectly still and upright; the right knee should touch the place where the right foot stood; only the slightest pause (not more than a second) should usually be made before returning to the standing position; above all, the head should not be bowed.

It is unfortunate that genuflection is sometimes considered to be unsuited to the worship in English churches, since it is a more seemly act, as seen by the congregation, than the deep bow previously described. When the deep bow is made, especially if Vestments are in use, the lower part of the body tends to become too prominent; and if the amice be apparelled, the apparel will probably fall forward on to the back of the head. If Vestments are not in use, the stole or scarf will fall away from the surplice. Moreover, in practice it is almost impossible to produce any degree of uniformity in the appearance of the deep bow when made by two or more Ministers at the same time. On the other hand, absolute uniformity in genuflection is secured by following the directions given above.

Visible Balance.—Just as the Celebrant is the chief Minister in a Celebration of Holy Communion, so the

Altar should be regarded as the central point or focus around which all actions and movements during the Service must be arranged.

The central point of the Altar, whether a Cross or some form of devotional decoration, should be repeatedly watched at different parts of the Service, albeit almost unconsciously, since it forms a centre of visible balance for those inside the Sanctuary.

The dignity of the Service will depend to a great extent upon the care taken by all concerned to stand or kneel or turn in exactly the right place, and to walk from one position to another in the most orderly manner. For instance, a Server who is assisting the Celebrant alone, as in Schedule II, should see to it that the two points at which he kneels, opposite the North and South Ends of the Altar respectively, balance one another. One should not be nearer to the Altar than the other, nor farther from the central line of the Sanctuary.

Still more important is it that when there are three vested Ministers, as in Schedule IV, and they are standing side by side, the Deacon and the Subdeacon should stand at exactly equal distances from the Celebrant. Similar care should be taken when they are standing one behind the other.

This principle of visible balance influences the movements of two or more assistants who move at the same moment. If two Servers are present, as in Schedule III, they will be kneeling opposite to the two ends of the Altar during the Consecration. They will be required to move away to the South side of the Sanctuary during the administration. They might rise to their feet together,

and move aside independently. But it will look infinitely more seemly if they first meet in the centre, and move to the South side together. Similarly, when returning, they should first come to the centre together, then open out and pass to their previous positions.

Moreover, some care should be taken in walking not to "take short cuts." The path followed should be either parallel or at right angles to the Altar. This may sound meticulous, but, as a matter of fact, such a rule is most salutary. The Celebrant, on turning round at the centre of the Altar to communicate his people, may instinctively walk directly to the South end of the Altar rails. But it is surprising how much more orderly will be his approach if he first advances to the centre of the Altar rails, then turns to his left and walks to the farther end of the South rail, there to begin the administration. This habit, which rapidly becomes instinctive, is especially important in large churches and Cathedrals, where the Sanctuary may be wide and spacious. If one of the Ministers allows himself to "take short cuts," the Servers will unconsciously lapse into the same habit, and an appearance of aimless wandering will be produced, which will destroy all semblance of orderliness.

The Sanctuary Plans provide keys to some of the positions which should be taken up by the Celebrant and those who are assisting him in the Service. Sanctuary Plan B illustrates the principle of visible balance as regards walking to and fro within the Sanctuary. (See also Sanctuary Plan F.)

CHAPTER III

REGARDING PERSONS AND THINGS IN THE SANCTUARY

The Vestures of the Clergy.—The question of the wearing of Vestments is entirely outside the scope of this manual, since the Schedules of ceremonial are intended for the use of clergy of all schools of thought. The first three Schedules are equally suitable whether the Celebrant be wearing a surplice and stole, a cope, or a chasuble. Though theoretically the same may be said of the later Schedules, in practice it is probable that a Solemn Eucharist with three Ministers and several Servers would only be arranged in a church or Cathedral in which Vestments were already in regular use.

For similar reasons no scheme of liturgical colours is included. The general appearance of the Service would be the same whether the Vestments worn thereat were white or red.

It may not be amiss to point out that “ a surplice with stole ” is one form of vesture, and “ a surplice with scarf and hood ” is another. If a priest who has been saying Morning Prayer wearing a black scarf and a hood over his surplice enters the Sanctuary to celebrate the Holy Communion, he should not wear a stole of coloured silk over the black scarf. Either the hood and the scarf should be exchanged for a stole, or if they be retained, the stole should not be worn.

The Clerk.—The Clerk is also known as Master of Ceremonies, but the shorter title has been used in this book, since the longer might convey a misleading impression. No detailed notes as to what the Clerk should do during the Service have been included, since this book is intended primarily for the use of the clergy. His actions are, however, frequently mentioned in the Schedules, for the guidance of the Ministers. The Clerk should be asked to note and conform to these instructions, which in some cases may run counter to his usual habits.

The Clerk may also act as Crucifer if desired. (See below.)

The Crucifer.—Strictly speaking, the only function of this official is to carry the Cross on certain occasions: on entering or leaving the Sanctuary at the beginning or end of the Service; at a liturgical Procession (see Chapter V); and at the Gospel Procession. In some churches he always “leads the way in”; in others he never does so, nor does he assist during the chanting of the Gospel. His presence is not actually necessary even in the case of a liturgical Procession.

In this book, though no detailed instructions for his guidance can be given, it has been assumed that he will lead the Gospel Procession, as well as the liturgical Procession before a festival Service. (See Sanctuary Plans G and H.)

The two Servers should follow and not precede him.* The Thurifer and the Boat-boy, however, should always lead. (See the processional order in Chapter V.) His

* The Crucifer is usually the older, and more experienced.

seat, during the Service, should be near the bracket which holds the Cross—preferably on the South side of the Sanctuary.

The Thurifer.—Instructions as to their duties are given in an abbreviated form to the Thurifer and the Boat-boy in Schedule V and its Notes, and in Sanctuary Plan N. No attempt will here be made to describe the actual use of the thurible. A few minutes' demonstration by anyone familiar with its use is all that is needed. Nor need any particular system of censing the Altar or the Oblations be selected for inclusion.

The Servers.—There are many small manuals giving instructions to Servers, and their contents will usually be found adaptable to the ceremonial set forth here. If this book and the manual in use at a given church should prove to be at variance, this book should be followed, if confusion is to be avoided. The few directions to lay assistants contained in the Schedules have, in all cases, been included for some definite purpose, frequently to indicate one of two alternatives. (See, for instance, Note 25 on page 77.)

Candles.—Lighted candles may be carried by the two Servers who assist the Celebrant at the Altar. Instructions as to the positions and use of these candles during the Service are given in Note 25. Inasmuch as these instructions do not seriously affect the movements or actions of the Servers, they can be followed by the Servers in Schedule III, IV, or V.

Sanctuary Plan J contains notes as to the movements of the two or four additional Servers who enter the

Sanctuaries of some churches shortly before the Sanctus, carrying lighted candles, and remain there until after the Consecration. Such Servers are often called Torch-bearers, and their candles Torches.

The Furniture of the Sanctuary.—In all five Schedules it has been taken for granted that there is a Credence Table on the right or South side of the Altar, on which the bread and wine and water for the Service can be set, together with such other articles as may be needed. There would seem to be no reason why this table should be on the North side of the Sanctuary, where it may sometimes be seen. The South side is undoubtedly the more convenient. It is also the traditional position.

There should be seats for the Celebrant and his assistants (and for the Deacon and the Subdeacon when Schedules IV and V are used) on the South side of the Sanctuary, on which they can sit if a sermon follows the Creed. The seats for a Bishop and his attendants should be placed on the North side. (See Sanctuary Plan A.)

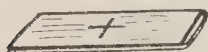
In Cathedral churches, it may be found necessary to have additional seats, on the North side for the Dean and Canons, on the South side for the Minor Canons or Vicars-Choral. Such seats may form part of the permanent furniture of the Sanctuary, or they may be arranged temporarily for a special occasion, as may be found convenient. A sanctuary that is spacious should not, on that account, be encumbered with furniture which is seldom or never used.

A plan of the Sanctuary in York Minster as usually set out for the Solemn Eucharist on any great festival will be found in Sanctuary Plan P. It has been included

separately in order to avoid complicating the other Sanctuary Plans with details which would be of interest only to the authorities of a Cathedral.

The Altar Vessels.

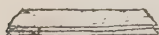
The following illustration shows the order and manner in which the Vessels should be assembled for carrying into the Sanctuary, starting from the bottom of the list.



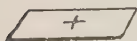
(7) The Burse, containing the Corporal, folded in nine squares.



(6) The silk Veil, draped in front in the shape shown. The back fall may be folded back under the Burse so that the Chalice may be visible, and so more conveniently lifted.



(5) The linen Veil, folded in nine squares.



(4) The Pall, which should be square, and wider than the Paten.



(3) The Paten, on which is a wafer, if wafer bread be in use.

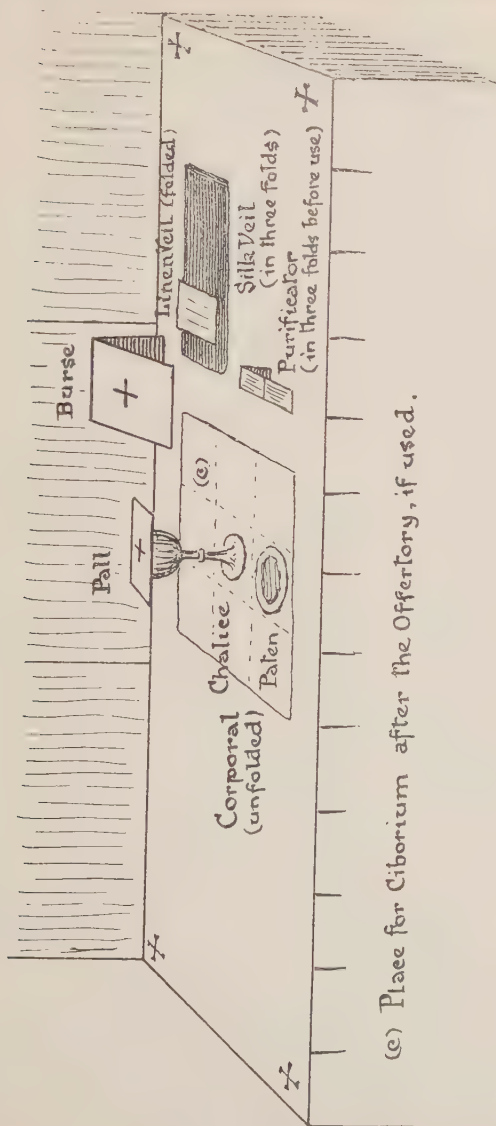


(2) The Purificator, hanging down on either side of the Chalice.



(1) The Chalice.

The illustration on the opposite page shows the manner in which the above Vessels may conveniently be arranged on the Altar



The Altar Vessels.—It will be assumed that, in addition to the Chalice and Paten, the clergy who follow any of these Schedules will use a Corporal on which the Vessels will stand when on the Altar; a Burse to contain the Corporal when not in use, with a silk Veil to match; a linen Veil to cover the Vessels after the Communion of the people, as prescribed in the Book of Common Prayer; a Pall for covering the Chalice, or the Chalice and Paten together; and a Purificator for wiping the Chalice and Paten. A Ciborium will often be valuable when the number of Communicants is large.

When the Service is to be said, as in Schedules I and (usually) II, the Celebrant himself will carry the Vessels into the Sanctuary as he enters for the Service, arranging them on the Altar as described in those Schedules.

At a Sung Eucharist, such as is provided for in Schedules III, IV, and V, the Vessels should be assembled in the Sacristy or Vestry in the customary manner, taken into the Sanctuary before the Service by one of the clergy, and placed on the Credence Table.

In addition to these Vessels, a tray or box containing bread or wafers, a cruet containing wine, and a water cruet with a bowl and towel, for rinsing and drying the Celebrant's fingers, should be placed on the Credence Table before the Service, also a second cruet containing water for mixing with the wine in the Chalice.

If the Celebrant does not wish to consecrate the "mixed Chalice," the directions about this second cruet of water in the various Schedules may be ignored without disturbing their sequence.

Cleanliness.—The importance of cleanliness, if only from motives of reverence, cannot possibly be exaggerated. The hands of all Ministers officiating in the Sanctuary should have been washed directly before the Service. Unwashed hands in a Server should be firmly rebuked. The Altar linen should not be allowed to become creased or dusty. Corporals should be frequently changed. A clean Purificator must be provided at every Celebration.

Constant care should be taken to avoid staining the Pall with circles of wine, whether consecrated or not. After wine has been poured into the Chalice at the Offertory, its rim should be dried with the Purificator. Above all, the Celebrant should always pass his thumb and forefinger round the edge of the Chalice in order to dry it, when he has replaced it on the Altar after communicating either himself or anyone else, and before replacing the Pall.

If the Celebrant wishes to polish the Vessels himself on returning to the Sacristy, a small bowl of water and a linen towel should be provided. He should dip the Purificator into the water, rinse the Vessels with it, and dry them carefully with the towel. The Purificator may be left in the bowl of water for a while.

CHAPTER IV

REGARDING THE FIVE SCHEDULES

THE following paragraphs are intended to describe in general terms the special purpose of each of the five Schedules.

Schedule I is intended to be of use to clergy who wish to celebrate without the assistance of a layman in the Sanctuary. It is, in a sense, the simplest Schedule, though strictly speaking, all the Schedules are equally simple for the Celebrant, since his part is almost identical in every case.

Schedule II indicates how the movements and actions of the Celebrant can be simplified if he is assisted in the Sanctuary by a layman, wearing a cassock with a surplice or cotta, who can wait upon him at different points in the Service. Such an assistant is usually called a "Server." The Server can save the Celebrant a good deal of walking to and fro by handing the bread and wine to him, and by bringing up the Alms when presented at the Altar rails by the Churchwardens, and in other ways. His aid, therefore, contributes to the orderliness of the Service. At the same time, he should be made to realize that it is an honour and a privilege thus to be allowed to assist officially in the most sacred Service of the Church. The position of Server is of great value as a means of keeping young men, and boys recently Confirmed, in

touch with their church and religion. It ought not to be considered an unsuitable office for the youths of even the most definitely Evangelical churches.

This second Schedule is intended to be suitable for an early Celebration in any church, of whatever school of thought, or for a said Service after Sung Mattins. It might also be followed in a church whose Vicar wished his people to become accustomed to a Sung Eucharist with hymns and simple settings to the Creed and the Gloria, but felt that the introduction of a slightly more elaborate Service (as given in Schedule III) might arouse opposition. Again, this Schedule will prove to be well adapted for use in village churches where a Sung Eucharist is the normal Sunday morning Service, but where the Sanctuary is very small. The Service will be more seemly if only one Server is assisting, and has room to move about with dignity, than if two or three are crowded together with insufficient space to pass round each other.

Schedule III provides simple directions for what would usually be called a Sung Eucharist, with one officiating Minister only, assisted by two Servers and a Clerk, or senior Server, who may also act as Cross-bearer, or Crucifer.* The Celebrant's positions and actions are almost exactly the same as in Schedule II, but the single Server's duties are shared by all the three lay assistants, and their movements in combination, though in themselves simple and dictated chiefly by considerations of common sense and order, give an impression of slightly more

* See page 21.

elaborate ceremonial than would be discerned in the use of Schedule II.

This series of directions is recommended for use in what might be called "moderate" churches, where a Sung Eucharist is a familiar Service. The Celebrant might with equal dignity wear linen or silk Vestments, or a surplice and stole. It should, however, be realized that in the latter event the presence of four figures all wearing white linen would tend to produce a somewhat confusing impression. In a large church the central figure, the Celebrant, would be but little distinguishable from his assistants. It is probable that, if no objection were taken to the presence in the Sanctuary of a Clerk and two Servers, the wearing of Vestments or a Cope would provoke no opposition, while adding considerably to the beauty of the Service.

The outline of ceremonial here given might well prove sufficiently elaborate for the majority of those churches where the presence of three vested Ministers would be appreciated, but cannot often be secured, especially if the directions with regard to the use of incense given in Schedule V were adapted for use here, and two or more Torchbearers were instructed to perform their customary duties during the Prayer of Consecration.

Finally, this Schedule is respectfully commended to the attention of the authorities of those English Cathedrals where a midday Sung Eucharist is established or under consideration. The Celebrant might wear a Cope, or the traditional Eucharistic Vestments.

Schedule IV provides for the introduction of two additional Ministers to assist the Celebrant and to add

breadth and dignity to the Service as a whole. One of them, the Deacon or Gospeller, chants or sings the Holy Gospel; the other, the Subdeacon or Epistoller, chants the Epistle. There is ground for believing that the duties of the Subdeacon may be carried out by a layman: that question is outside the scope of this book. It should be clearly understood that the presence of three vested Ministers does not necessarily make the Service any less consistent with Evangelical opinions than it was when the Celebrant was officiating in the Sanctuary alone.

The Celebrant's positions and movements are again almost exactly the same as in the simpler Schedules. He does not, however, turn round to read the Epistle, since that is done for him by the Subdeacon. Moreover, the Gospel is sung by the Deacon. A slight simplification of his movements is occasioned by the fact that the Deacon is at hand to wait on him at the Offertory and after the Blessing. He can therefore remain at the Centre of the Altar at both those times.

There can be no doubt that in Cathedrals and large churches the presence of three Ministers officiating together presents an aspect of worship much more suited to the proportions of the building than when only one priest is officiating. It is to be hoped that it will be increasingly recognized that in churches of any importance some effort ought to be made to arrange for the presence of three Ministers at the Sung Eucharist whenever possible. But it should be remembered that the three Ministers ought to act in concert, if an appearance of irreverence or slovenliness is to be avoided. It is hardly seemly that the Deacon and the Subdeacon should stand or

kneel throughout the Service at two faldstools opposite the North and South Ends of the Altar respectively, merely turning round to read the Gospel and the Epistle, and then at once turning back to face their faldstools again. The purpose of the Deacon's presence, and to a lesser extent of the presence of the Subdeacon also, is that he may wait on the Celebrant, and, in as unostentatious a way as possible, assist in the orderly carrying out of the practical details incidental to the act of worship in which he is the central figure.* This Schedule provides the simplest method of carrying out this object which it would seem possible to devise, if the ceremonial is not to be entirely meaningless. If this method appears elaborate or fussy when carried out, it can only be because those who are taking part in it have taken insufficient care to grasp the elementary principles underlying the scheme, and to memorize their own duties in connection with it. All should study their parts, and if necessary, rehearse them in the Sanctuary when the church is closed.

Schedule V is practically a reproduction of Schedule IV, with certain interpolated directions for the guidance of clergy whose congregations are accustomed to the ceremonial use of incense, and to the presence of Torch-bearers during the Sanctus and the Consecration.

It is hardly likely that the use of incense will again be officially prohibited. This book would, therefore, be incomplete did it not contain such directions in a skeleton form.

The fourth Schedule might well prove acceptable to a

* See Sanctuary Plan F.

large number of clergy who, though "not extreme men," would unhesitatingly describe themselves as "Catholics." The fifth Schedule is added in the hope that their more advanced brethren, if they be not asked to give up the use of incense, will be willing to adopt a slightly simplified form of ceremonial in the interests of a definite effort to secure some measure of uniformity. Such self-denial (if so it be regarded) will undoubtedly assist in hastening the development in the Church of England of one normal and more or less recognizable Use in Eucharistic worship. There can be no question that the achievement of such an end would be of inestimable value.

CHAPTER V

REGARDING PROCESSIONS

A PROCESSION should be regarded as a liturgical act of praise or penitence—of a joyful character on the great festivals of the Church, or of a penitential or precatory nature when the Litany is sung.

The singing of a hymn by the choir while entering before a Service, or leaving at its close, is not a liturgical Procession at all. The custom should be discontinued as quickly (albeit as discreetly) as possible, since it is both musically unsatisfactory and liturgically meaningless.

Special Processions, such as those often held through the streets before a parochial Mission, or through the fields at Rogationtide, need not be considered in this book, which is solely concerned with the Holy Communion Service.

A Festal Procession.—A Procession of the kind which frequently takes place before the Solemn Eucharist on a great festival should start from the Sanctuary, and return to it, a halt being made at the entrance to the Choir—under the Rood if there be one—for the Celebrant to chant a Collect, preceded by a Versicle and Response.

Before the Procession, the Celebrant and all his assistants should enter the Sanctuary in the usual order, which should also be observed during the Procession itself.

It is better that the Crucifer should always PRECEDE

the two chief Servers, both on this occasion, during the Gospel Procession, and before and after the Service. He is usually an older and more experienced man.

Thurifer and Boat-boy.

Crucifer.

Two Servers.

Additional Servers, if any (*i.e.*, Torchbearers).

Choir and clergy in choir walk here in the Procession.

Clerk.

Subdeacon.

Deacon.

Celebrant.

The Bishop, if present, with his attendants.

The Celebrant should go straight up to the Centre of the Altar. The Deacon and the Subdeacon, if there be three vested Ministers, should stand at the Altar on either side of him. The various assistants should go to their normal places inside the Sanctuary, in order to leave a clear passage for the Procession.

As soon as all have reached their places, the Crucifer should step forward to the central point of the entrance to the Sanctuary, and face East. If incense is to be used, it will then be prepared at the Altar in the customary way. (See Sanctuary Plan N.) The Thurifer and the Boat-boy should stand West of the Crucifer after the incense has been blessed, in order to lead the Procession. (See Note 21.)

The Celebrant (or the Deacon if present) should then chant "Let us go forth in peace"; the choir responding "In the Name of Christ; Amen." All should then face West, and leave the Sanctuary in the order given above.

If Banners are carried, they should be carefully spaced at regular intervals.

In churches where Vestments are worn, the Celebrant should wear a Cope for the Procession. His Chasuble and Maniple (and similarly the Maniples of the Deacon and the Subdeacon) should be placed on his seat at the South side of the Sanctuary, whither he should go to put them on after the Procession. Only when the Celebrant is the Bishop of the Diocese should this be done at the Altar.

If the Bishop of the Diocese is presiding* at the Service, he should follow the Celebrant, with his attendants. Except in Cathedrals, a visiting Bishop is frequently permitted to do likewise, by courtesy of the Diocesan. (See Sanctuary Plan O.)

The Litany.—When the Litany is sung in procession before a Celebration of Holy Communion, the entry and the preliminary preparation should be as above. No Banners should be carried. Instead of the Celebrant or the Deacon turning round to chant “Let us go forth in peace,” one or two Cantors (either clergy or choirmen) should stand West of the Sanctuary, facing East, and chant the four Invocations. The movement in procession should begin at the words “Remember not, Lord, our offences . . .” The Cantors should immediately precede the choir.

Since certain parts of the Prayer Book Litany may be omitted on such an occasion, the spacing of the Procession should be carefully thought out before the Service, in

* When a Bishop is the Celebrant he is said to “pontificate.” When he sits in the Sanctuary, and pronounces the Absolution and the Blessing, he is said to “preside.”

order that all may have returned to the Sanctuary before the chanting has ceased.

Palm Sunday.—The Procession on the morning of Palm Sunday should call to mind the triumphal entry of our Lord into Jerusalem. The Altar should be decorated with dried palm-leaves instead of flowers, and the three Ministers, their assistants, and the choir and any clergy in choir, should carry palm-branches during the Procession, each on his outer side. The singers and clergy in choir should advance to the Altar rails to receive them just before the Procession. At the same time, small palm-leaf crosses may be distributed at the Altar rails among the congregation by the Celebrant and an assistant. Both branches and palm-leaves may first be blessed by the Celebrant on his arrival at the Altar.

No Banners should be carried in the Procession, but a palm-branch may be fastened upright to the Cross, which is often carried by the Subdeacon on this occasion.

The hymn during the Procession should be "All glory, laud and honour," which should end as the head of the Procession reaches the entrance into the Choir. After the Collect has been chanted there, "Ride on, ride on in majesty" may be sung while re-entering the Sanctuary.

With regard to the first hymn, the first verse may be sung by the choir in harmony, unaccompanied;—(or better, if possible, by a solo quartette in some gallery or unseen part of the church)—being then repeated in unison by choir and people, with a strong organ accompaniment. The second and following verses should then be sung by

the choir or solo quartette in harmony, unaccompanied, the first verse being repeated after each, as a refrain, by choir and congregation, with the organ.* If possible, the organ should not be used again after the Procession.

The Procession may follow the usual path, but frequently the choir and clergy leave the Altar in silence after "Let us go forth in peace," and its Response, and pass out of the Choir by a side entrance, walking outside the church to the West door. The first hymn is then sung as above, the choir standing outside the West door till it is ended. No solo quartette is needed. After the Crucifer has knocked on the door, the choir enter, the Collect is chanted, and the second hymn is sung as they proceed up the church.

The above procedure (especially if incense and vestments be not used) has no doctrinal or controversial significance whatever, and ought to help the people in any church, however "moderate," to realize something of the solemn significance of Palm Sunday. No objection to it can logically be raised which does not apply with greater force to the ordinary festal Procession. Palm Sunday is above all others the day on which a Procession before the Service of Holy Communion is supremely fitting.

* The second and following verses are usually sung by the congregation, the first (repeated) by the choir. The converse method here suggested is better, first because the people will then sing the same words every time, and secondly because the musical setting of the second and following verses varies in different hymnbooks, which might confuse the people.

SCHEDULE I

FOR ONE MINISTER WITH NO SERVER

On entering the Sanctuary, carrying the Vessels. Advance to Centre of the Altar.
Spread Corporal and place Vessels on it, under the silk Veil.
Stand or lay Burse behind Corporal.
Go to South End to find places in Book.
(See Note 1.) Return to Centre, and pass back at once to (Prep.) to say preparatory prayers facing Altar. (See Note 2.)

Our Father.
Clt. for Purity. Centre—facing Altar
(Kyrie, if said.)

Ten Commandments. Centre—facing people.
Turn to face Altar during tenth Response.
(See Note 3.)

Collect(s).
(Also Prayer for the King.) South End—facing Altar

Epistle. South End—facing people. (See Note 4.)
Then remove Book to North End. A pause may be made at Centre, facing Altar, while crossing, to say a prayer.

Gospel. North End—facing people.
(See Note 18.) Then move Book to left of Centre.

“ I believe in one God . . . ” Centre—facing Altar.
 Notices follow Creed and precede Offertory Sentence.

After Offertory Sentence. Remove silk Veil from Vessels and fold it on right side of Corporal, laying linen Veil (still folded) and Pall on it.
 (See Note 5.) Prepare bread (or wafers) and wine and water for consecration.
 Receive Alms from Churchwarden, and place them on Altar towards the right side.
 Announce special objects for prayer, etc., from Centre, facing people.
 [These may be announced with the Notices.]

During rest of Service. Centre throughout.
 Face Altar when addressing the Almighty.
 Face people when addressing them.
 Stand all the time, except for Confession and Prayer of Humble Access.
 Receive Holy Communion standing.
 Stand to pray privately when desired.
 For the Communion of the people see Sanctuary Plans K and L.

After Blessing. Consume what remains of the consecrated Bread and Wine.
 Cleanse and reassemble Vessels. (See Note 6.)

Departure. Leave from Centre, carrying Vessels as at entry.

Note.—For the Last Gospel see Schedule II.

SCHEDULE II

FOR ONE MINISTER WITH ONE SERVER

On entering the Sanctuary, carrying the Vessels. Advance to Centre of the Altar. (See Note 8.)
Spread Corporal and place Vessels on it, under the silk Veil.
Stand or lay Burse behind Corporal.
Go to South End to find places in Book.
(See Note 7, also Sanctuary Plan C.) Return to Centre, and pass back at once to (Prep.) to say preparatory prayers facing Altar, the Server taking part audibly if desired. (See Note 2.)

Our Father.

Clit. for Purity. Centre—facing Altar.
(Kyrie, if said.)

Ten Commandments. Centre—facing people.
Turn to face Altar during tenth Response.
(See Note 3.)

Collect(s).
(Also Prayer for the King.) South End—facing Altar.

Epistle. South End—facing people.
Replace Book so that Server may carry it across to North End.
Go to Centre and pause, facing Altar, to say a prayer and to give Server time to set down the Book.

Gospel. North End—facing people.
 (See Note 18.) Then remove Book to left of Centre.

“I believe in one God . . .” Centre—facing Altar.
 Notices follow Creed and precede Offertory Sentence.

For Sermon see Sanctuary Plan I.

After Offertory Sentence. Remove silk Veil from Vessels, and fold it on right side of Corporal, laying linen Veil (still folded) and Pall on it.
 Take Paten to South End for bread (or wafers), then return to Centre. (See Note 9.)
 Take Chalice to South End for wine and water, then return to Centre. (See Note 10.)
 Receive Alms from Server, and place them on Altar towards the South side.
 Go to South End to rinse fingers. (See Note 11.)
 Announce special objects for prayer, etc., from Centre, facing people.
 [These may be announced with the Notices.]

During rest of Service. Centre throughout.
 Face Altar when addressing the Almighty.
 Face people when addressing them.
 Stand all the time, except for Confession and Prayer of Humble Access.
 Receive Holy Communion standing.
 Stand to pray privately when desired.
 For the Communion of the people, see Sanctuary Plans K and L.

After Blessing. Consume what remains of the consecrated Bread and Wine.

The Ablutions.

(See Note 12.)

Receive first Ablution (wine) from Server at Centre, and drink it there.

Follow Server to South End for second Ablution (wine and water), adding a little water for Paten or Ciborium if needed.

Return to Centre, drink contents of Chalice, and dry Vessels with Purificator, leaving it inside Chalice.

Reassemble the Vessels.

Server will move Book to North End.

The Last Gospel.

(See Note 13.)

Go to North End to read Gospel of Christmas Day silently.

Close Book before returning to Centre.

Departure.

Leave from Centre, carrying Vessels as at entry.

If desired, turn at (Prep.) and bow to the Altar with Server.

SCHEDULE III

FOR ONE MINISTER WITH CLERK AND TWO SERVERS

On entering the Sanctuary. Pause at (Prep.) to say preparatory prayers facing Altar, the Servers taking part audibly if desired. (See Note 15, also Sanctuary Plan D.)
(See Note 14.)

Our Father.
Clt. for Purity. Centre—facing Altar.
(Kyrie, if sung.)

Ten Commandments. Centre—facing people.
Turn to face Altar during tenth Response.
(See Note 3.) *Clerk will bring Book from Credence Table to South End and find the required pages.*

Collect(s).
(Also Prayer for the King.) South End—facing Altar.

Epistle. South end—facing people.
Replace Book so that Clerk may carry it across to North End.
Go to Centre and pause, facing Altar, to say a prayer and to give Clerk time to set down the Book.

Gospel. North End—facing people.
(See Note 18 and Sanctuary Plan G.) *Clerk will move Book to left of Centre.*

"I believe in one God..." Centre—facing Altar.
 Notices follow Creed and precede Offertory Sentence.

For Sermon see Sanctuary Plan I.

**After
 Offertory
 Sentence.**

Clerk will bring Burse to Centre.

Spread Corporal, and stand or lay Burse behind it.

Clerk will bring Vessels to Centre, and place them on Corporal before Celebrant.

Remove silk Veil from Vessels, and fold it on right side of Corporal, laying linen Veil (still folded) and Pall on it.

Take Paten to South End for bread (or wafers), then return to Centre. (See Note 9.)

Take Chalice to South End for wine and water, then return to Centre. (See Note 10.)

Receive Alms from Clerk, and place them on Altar towards the South Side.

Go to South End to rinse fingers. (See Note 11.)

Announce special objects for prayer, etc., from Centre, facing people.

[These may be announced with the Notices.]

**During rest
 of Service.**

Centre throughout.

Face Altar when addressing the Almighty.

Face people when addressing them.

Stand all the time, except for Confession and Prayer of Humble Access.

Receive Holy Communion standing.

Stand to pray privately when desired.

For the Communion of the people, see Sanctuary Plans K and L.

**After
 Blessing.**

Consume what remains of the consecrated Bread and Wine.

The Ablutions.

(See Note 12.)

Receive first Ablution (wine) from one Server at Centre, and drink it there.

Go to South End for second Ablution (wine and water) from both Servers, adding a little water for Paten or Ciborium if needed.

Return to Centre, drink contents of Chalice, and dry Vessels with Purificator, leaving it inside Chalice.

Reassemble the Vessels.

Clerk will move Book to North End.

The Last Gospel.

(See Note 13.)

Go to North End to read Gospel of Christmas Day silently.

Close Book before returning to Centre.

Meanwhile Clerk will replace Vessels on Credence Table.

Departure.

Leave from Centre.

Turn at (Prep.) and bow to the Altar.

Note.—With regard to the use of incense at this Service, see Note 24, and Sanctuary Plan N. With regard to the carrying of lighted candles by the Servers, see Note 25.

SCHEDULE IV

FOR THREE MINISTERS WITH CLERK AND TWO SERVERS

THE CELEBRANT

On entering the Sanctuary. (See Note 14.) Pause at (Prep.) to say preparatory prayers facing Altar, Deacon and Subdeacon taking part audibly if desired. (See Note 15, also Sanctuary Plan E.)

Our Father.
Clt. for Purity. Centre—facing Altar.
(Kyrie, if sung.) (See Sanctuary Plan F.)

Ten Commandments. (See Note 3.) Centre—facing people.
Turn to face Altar during tenth Response.
Clerk will bring Book from Credence Table to South End and find the required pages.

Collect(s).
(Also Prayer for the King.) South End—facing Altar.

Epistle. (See Note 17.) Remain at South End—facing Altar.
Subdeacon will chant Epistle.

Gospel. (See Note 18 and Sanctuary Plan H.) Remain at South End, facing towards place where Gospel is being chanted, but turning to face Altar for a moment while "Glory be to Thee, O Lord" is sung.
After Gospel go to Centre.

**"I believe in Centre—facing Altar.
one God . . ."** *Notices given out by Deacon after Creed and
before Offertory Sentence.*

For Sermon see Sanctuary Plan I.

**After
Offertory
Sentence.**

*Deacon will bring Burse to Centre.
Spread Corporal, and stand or lay Burse
behind it.*

*Deacon will bring Vessels to Centre, and
place them on Corporal before Celebrant.*

Remove silk Veil from Vessels, and fold it
on right side of Corporal, laying linen
Veil (still folded) and Pall on it.

*Deacon will take Paten and Chalice in turn
from Centre to South End for bread (or
wafers) and wine and water, and will
bring them back to Celebrant. (See
Notes 9 and 10.)*

*Subdeacon will bring Alms for Celebrant to
present, and give back at once to Sub-
deacon.*

Go to South End to rinse fingers. (See
Note 11.)

*Deacon announces special objects for prayer,
etc.*

[*These may be announced with the Notices.*]

**During rest
of Service.**

Centre throughout.

Face Altar when addressing the Almighty.

Face people when addressing them.

Stand all the time, except for Confession
and Prayer of Humble Access.

Receive Holy Communion standing.

Stand to pray privately when desired.

*In administering Communion, Deacon will
follow Celebrant with Chalice.*

(See Sanctuary Plans K and L.)

After Blessing. Consume what remains of the consecrated Bread and Wine.
(See Note 19.)

The Ablutions. Receive all Ablutions from Deacon at Centre.
(See Note 20.) Drink contents of Chalice, and dry Vessels with Purificator, leaving it inside Chalice. *Meanwhile Subdeacon will move Book to North End.*
Deacon will reassemble Vessels, and Clerk will replace them on Credence Table.

The Last Gospel. Go to North End to read Gospel of Christmas Day silently.
(See Note 13.) Return to Centre, leaving Subdeacon to close Book.

Departure. Leave Centre and stand at (Prep.) facing Altar, between Deacon and Subdeacon. When Clerk, two Servers, and Crucifer if present, are in position behind the three Ministers, all turn together to leave the Sanctuary, first bowing to the Altar
(See Sanctuary Plan M.)

Note.—With regard to the carrying of lighted candles by the Servers at this Service, see Note 25.

FOR THREE MINISTERS WITH CLERK AND TWO SERVERS

THE DEACON AND THE SUBDEACON

On entering the Sanctuary. Open out at (Prep.)—Deacon on right, Subdeacon on left, of Celebrant.
Take part audibly in preparatory prayers if desired. (See Sanctuary Plan E.)

Our Father.

Clt. for Purity. Line position in Centre.
(Kyrie, if sung.) (See Sanctuary Plan F.)

Ten Commandments. Open position, returning to Line position in Centre during tenth Response.

Collect(s).

(Also Prayer for the King.) Line position at South End

Epistle.

(See Note 17.) Subdeacon faces people to chant Epistle.
Deacon moves up to right of Celebrant, at South Side of Altar, returning to his step after Epistle.
(Subdeacon, see Note 16.)

Gospel.

(See Note 18 and Sanctuary Plan H.) Deacon walks with Subdeacon to Centre, and follows him thence to place where Gospel is to be chanted.
After Gospel, both return to Line position in Centre.

"I believe in one God..." Line position in Centre, moving to Altar position at "The Father Almighty."
 Notices given out by Deacon after Creed and before Offertory Sentence.

For Sermon see Sanctuary Plan I.

After Offertory Sentence.

Subdeacon stands at North End till Celebrant has received Chalice from Deacon.

Deacon takes Burse from Clerk and hands it to Celebrant.

Deacon takes Vessels under Veil from Clerk and places them on Corporal before Celebrant.

Deacon takes Paten and Chalice in turn from Centre to South End for bread (or wafers) and wine and water, handing them back to Celebrant. (See Notes 9 and 10.)

Subdeacon receives Alms from Clerk at centre of his step—presents them to Celebrant—gives them back to Clerk.

Deacon announces special objects for prayer, etc.

[These may be announced with the Notices.]

Both stand in Line position in Centre, when free.

Prayer for the Church.

Line position in Centre.

Exhortation.

Confession. Open position, kneeling for Confession and

Absolution. Absolution only.

Comf. words.

Surs. Corda. Open position till "It is meet and right so to do."

Preface. Line position in Centre.

Sanctus. Altar position.
(Benedictus.)

**Prayer of
Humble
Access.** Open position, kneeling.

**Prayer of
Consecration.** Line position in Centre till Celebrant has made his Communion.
[The Deacon may advance to the right of the Celebrant at "Who in the same night . . ."]

**Communion
of the
people.** Deacon advances to South side of Celebrant for Chalice, and follows him to administer Communion.
Subdeacon stands at North Side of Altar, facing South, till Celebrant and Deacon return.
(See Sanctuary Plans K and L.)

**Our Father
and Prayer.** Line position in Centre.

**"Glory be
to God on
high . . ."** Line position in Centre, moving to Altar position at "And in earth peace . . ."

Blessing. Open position, kneeling.
(See Note 19.)

After Blessing : the Ablutions and the Last Gospel. Deacon and Subdeacon rise together.
Deacon takes wine and water cruets from Servers at South End, and pours out Ablutions for Celebrant (who remains at Centre), afterwards returning cruets to Servers. (See Note 20.)
Subdeacon moves Altar Book to North End, and finds Gospel of Christmas Day, or other Gospel. (See Note 13.)
Deacon reassembles Vessels at Centre when Celebrant has passed to North End, and gives them to Clerk at South End.
Subdeacon stands at North Side of Altar, facing South, till Celebrant has read Last Gospel, then closes Altar Book.
Both go to (Prep.) opposite South and North Ends respectively, and wait for Celebrant.

Departure. Celebrant comes to (Prep.) and stands facing Altar, between Deacon and Subdeacon.
When Clerk, two Servers, and Crucifer if present, are in position behind the three Ministers, all turn together to leave the Sanctuary, first bowing to the Altar.
(See Sanctuary Plan M.)

AN AID TO MEMORY

Clergy who are unfamiliar with the usual duties of the Deacon and the Subdeacon in the Sanctuary may at first find them difficult to remember, and feel nervous lest they should make some noticeable mistake during the Service.

It is possible to print an abbreviated list of the movements of both clergy on both sides of a small piece of limp cardboard, which can be held unnoticed between the palms of the hands throughout the Service. A reproduction of the card may be seen opposite.

This card should not be necessary for clergy frequently called upon to act as Deacon or Subdeacon: each should take the trouble to memorize his duties and their meaning, from motives of reverence as well as to secure freedom from anxiety.

AN AID TO MEMORY

FOR THE DEACON AND THE SUBDEACON

FRONT

THE SUNG EUCHARIST

Positions of Deacon and Subdeacon

Preparation.	In line before Altar.
Our Fr. and Purity. (Kyrie, if sung.)	Line position in Centre.
Ten Com-mandments.	Open position. Return to Line position during tenth Response.
Collect(s).	Line position at South End.
Epistle and Gospel.	Subdeacon turns round to chant Epistle, then precedes Deacon to place where Gospel is chanted. Both return to Centre of Sanctuary.
"I be-lieve . . ."	Line position in Centre, moving to Altar position at "The Father Almighty." (See Schedule and Notes for Offertory.)

BACK

Prayer for the Church.	Line position in Centre.
Exh. Conf. Absn. C. Wds.	Open position—kneeling for Conf. and Absn. only.
Surs. Corda.	Open position, till "It is meet . . ."
Preface.	Line position in Centre.
Sanctus and Benedictus.	Altar position.
Humble Acc.	Open position—kneeling.
Consecration.	Line position in Centre.
Communion.	When Dcn. takes Chalice, Subd. stands North of Altar, facing South.
Our Fr. and Thg.	Line position in Centre.
"Glory be . . ."	Line position in Centre, moving to Altar position at "And in earth . . ."
Blessing.	Open position—kneeling. (See Schedule and Notes for Ablutions.)

THE DEACON'S DUTIES AT THE OFFERTORY AND THE ABLUTIONS

If the Minister who is acting as Deacon is uncertain as to his duties after the Creed and after the Blessing, the following sentences should be copied out, in very clear and legible print characters, on to a piece of white cardboard about ten inches by eight.

The cardboard should be laid on the South-West corner of the Altar, so that the Deacon can read the instructions on it as he stands near by, though it will be invisible to the congregation.

FRONT**THE DEACON AT THE OFFERTORY**

Take Burse from Clerk and give it to Celebrant at Centre.

Take Vessels from Clerk and place them before Celebrant. (He will take off Veil.)

Take Paten to South End for wafers (or fetch Ciborium) and give to Celebrant.

Take Chalice with Purificator to South End.

Hold Chalice with left hand and pour wine and water into it, then return it to Celebrant.

Return to Line position in Centre. (The Sub-deacon will bring up the Alms.)

BACK**THE DEACON AT THE ABLUTIONS**

Remain kneeling till Celebrant has consumed the consecrated Bread and Wine.

Take both cruets from Servers at South End and go to Celebrant for the Ablutions.

Give both cruets back to Servers.

Return to Centre and reassemble Vessels. (Celebrant will have gone to North End.)

Give Vessels to Clerk at South End.

Go to (Prep.) opposite to South End, awaiting the Celebrant.

SCHEDULE V

FOR THREE MINISTERS, WITH CLERK, TWO
SERVERS, THURIFER AND BOAT-BOY, AND
TORCHBEARERS

THE CELEBRANT

On entering the Sanctuary. (See Notes 14 and 21.) Pause at (Prep.) to say preparatory prayers facing Altar, Deacon and Subdeacon taking part audibly if desired. (See Note 15, also Sanctuary Plan E.)

First use of incense. (See Sanctuary Plan N, also Note 24.) Advance to Centre, and prepare incense. Take thurible from Deacon and cense Altar. Return thurible to Deacon at South End, and wait there to be censed by him. Go to Centre and face Altar.

Our Father.
Clt. for Purity. Centre—facing Altar.
(Kyrie, if sung.) (See Sanctuary Plan F.)

Ten Commandments. (See Note 3.) Centre—facing people. Turn to face Altar during tenth Response. *Clerk will bring Book from Credence Table to South End, and find the required pages.*

Collect(s).

(Also Prayer South End—facing Altar.
for the King.)

Epistle.

Remain at South End—facing Altar.
(See Note 22.) *Subdeacon will chant Epistle.*

**Second use
of incense.**

Go to Centre, and prepare incense.
Return to South End, and face Altar.

Gospel.

(See Note 18
and Sanctuary
Plan H.)

Remain at South End, facing towards place
where Gospel is being chanted, but turn-
ing to face Altar for a moment while
“ Glory be to Thee, O Lord ” is sung.
After Gospel, stand still while being censed
by Deacon, then go to Centre.

**“ I believe in
one God . . . ”**

Centre—facing Altar.
*Notices given out by Deacon after Creed and
before Offertory Sentence.*

For Sermon see Sanctuary Plan I.

**After
Offertory
Sentence.**

Deacon will bring Burse to Centre.

Spread Corporal, and stand or lay Burse
behind it.

*Deacon will bring Vessels to Centre, and
place them on Corporal before Celebrant.*

Remove silk Veil from Vessels, and fold it
on right side of Corporal, laying linen
Veil (still folded) and Pall on it.

*Deacon will take Paten and Chalice in turn
from Centre to South End for bread (or
wafers) and wine and water, and will bring
them back to Celebrant.*

(See Notes 9 and 10.)

**Third use
of incense.**

Turn at Centre, and prepare incense.
Take thurible from Deacon and cense
Oblations.

Cense Altar as before.

Return thurible to Deacon at South End,
and wait there to be censed by him.

Go to Centre and face Altar.

*Subdeacon will bring Alms for Celebrant to
present, and give back at once to Sub-
deacon.*

Go to South End to rinse fingers. (See
Note 11.)

*When censuring is finished, Deacon announces
special objects for prayer, etc.*

[These may be announced with the Notices.]

**During rest
of Service.**

Centre throughout.

Face Altar when addressing the Almighty.

Face people when addressing them.

Stand all the time, except for Confession
and Prayer of Humble Access.

The presence of Torchbearers and the fourth use
of incense do not affect the Celebrant. (See
Sanctuary Plan J.)

Receive Holy Communion standing.

Stand to pray privately when desired.

*In administering Communion, Deacon will
follow Celebrant with Chalice.*

(See Sanctuary Plans K and L.)

**After
Blessing.**

(See Note 19.)

Consume what remains of the consecrated
Bread and Wine.

- The Ablutions.** Receive all Ablutions from Deacon at Centre.
(See Note 20.) Drink contents of Chalice, and dry Vessels with Purificator, leaving it inside Chalice.
Meanwhile Subdeacon will move Book to North End.
Deacon will reassemble Vessels, and Clerk will replace them on Credence Table.
- The Last Gospel.** Go to North End to read Gospel of Christmas Day silently.
(See Note 13.) Return to Centre, leaving Subdeacon to close Book.
- Departure.** Leave Centre and stand at (Prep.) facing Altar, between Deacon and Subdeacon.
When Clerk, two Servers, and all other assistants are in position behind the three Ministers, all turn together to leave the Sanctuary, first bowing to the Altar.
(See Sanctuary Plan M.)

Note.—With regard to the carrying of lighted candles by the Servers at this Service, see Note 25.

FOR THREE MINISTERS, WITH CLERK, TWO
SERVERS, THURIFER AND BOAT-BOY, AND
TORCHBEARERS

THE DEACON AND THE SUBDEACON

On entering the Sanctuary. Open out at (Prep.)—Deacon on right, Subdeacon on left, of Celebrant.
Take part audibly in preparatory prayers if desired. (See Sanctuary Plan E.)

First use of incense. Advance to Centre, and prepare incense.
Celebrant will take thurible from Deacon.
(See Sanctuary Plan N, also Note 24.) Walk each side of Celebrant while he censures Altar, holding up his Vestment.
Celebrant will return thurible to Deacon at South End after censuring Altar.
Descend steps at South End, and face North while Deacon censures Celebrant.
Deacon will return thurible to Thurifer.
Go to Line position in Centre.

Our Father.

Clt. for Purity. Line position in Centre.

(Kyrie, if sung.) (See Sanctuary Plan F.)

Ten Commandments. Open position, returning to Line position in Centre during tenth Response.

Collect(s).

(Also Prayer for the King.) Line position at South End.

- Epistle.** Subdeacon faces people to chant Epistle.
 (See Note 22.) Deacon moves up to right of Celebrant, at South Side of Altar, returning to his step after Epistle.
 (Subdeacon, see Note 16.)
- Second use of incense.** Go to Centre, and prepare incense.
 Deacon returns to South End for Gospel Book.
- Gospel.** Deacon meets Subdeacon at Centre, and follows him thence to place where Gospel is to be chanted.
 (See Note 18 and Sanctuary Plan H.) After announcing Gospel, Deacon censes Gospel Book.
 After chanting Gospel, Deacon turns to face Celebrant, and censes him.
 Subdeacon and Deacon then return to Line position in Centre.
- "I believe in one God..."** Line position in Centre, moving to Altar position at "The Father Almighty."
 Notices given out by Deacon after Creed and before Offertory Sentence.
 For Sermon see Sanctuary Plan I.
- After Offertory Sentence.** Subdeacon stands at North End till Celebrant has received Chalice from Deacon.
 Deacon takes Burse from Clerk and hands it to Celebrant.
 Deacon takes Vessels under Veil from Clerk and places them on Corporal before Celebrant.
 Deacon takes Paten and Chalice in turn from Centre to South End for bread (or wafers) and wine and water, handing them back to Celebrant.
 (See Notes 9 and 10.)

**Third use
of incense.**

(See Note 23.)

Meet at Centre, and prepare incense.

*Celebrant will take thurible from Deacon.*Remain each side of Celebrant as he censures
Oblations.Walk each side of Celebrant while he censures
Altar, holding up his Vestment.*Celebrant will return thurible to Deacon at
South End after censuring Altar.*Descend steps at South End, and face
North while Deacon censures Celebrant.Deacon censures Subdeacon, clergy and choir,
and is censured by Thurifer.Subdeacon, having been censured by Deacon
at centre of his step, turns to receive
Alms from Clerk—presents them to
Celebrant—gives them back to Clerk.Deacon announces special objects for
prayer, etc.

[These may be announced with the Notices.]

Both stand in Line position in Centre, when
free.**Prayer for
the Church.**

Line position in Centre.

Exhortation.**Confession.****Absolution.****Comf. Words.**Open position, kneeling for Confession and
Absolution only.**Surs. Corda.**Open position till “It is meet and right
so to do.”**Preface.**

Line position in Centre.

Sanctus. Altar position.
(**Benedictus.**)

Prayer of Humble Access. Open position, kneeling.
The presence of Torchbearers and the fourth use of incense do not affect the Deacon and the Subdeacon. (See Sanctuary Plan J.)

Prayer of Consecration. Line position in Centre till Celebrant has made his Communion.
[The Deacon may advance to the right of the Celebrant at "Who in the same night . . ."]

Communion of the people. Deacon advances to South side of Celebrant for Chalice, and follows him to administer Communion.
Subdeacon stands at North Side of Altar, facing South, till Celebrant and Deacon return.
(See Sanctuary Plans K and L.)

Our Father and Prayer. Line position in Centre.

"Glory be to God on high . . ." Line position in Centre, moving to Altar position at "And in earth peace . . ."

Blessing. Open position, kneeling.
(See Note 19.)

**After Bless-
ing : the
Ablutions
and the Last
Gospel.**

Deacon and Subdeacon rise together.
Deacon takes wine and water cruets from
Servers at South End, and pours out
Ablutions for Celebrant (who remains at
Centre), afterwards returning cruets to
Servers. (See Note 20.)
Subdeacon moves Altar Book to North
End, and finds Gospel of Christmas Day,
or other Gospel. (See Note 13.)
Deacon reassembles Vessels at Centre when
Celebrant has passed to North End, and
gives them to Clerk at South End.
Subdeacon stands at North Side of Altar,
facing South, till Celebrant has read Last
Gospel, then closes Altar Book.
Both go to (Prep.) opposite South and
North Ends respectively, and wait for
Celebrant.

Departure.

Celebrant comes to (Prep.) and stands facing
Altar, between Deacon and Subdeacon.
When Clerk, two Servers, and all other
assistants are in position behind the three
Ministers, all turn together to leave the
Sanctuary, first bowing to the Altar.
(See Sanctuary Plan M.)

NOTES ON THE SCHEDULES

NOTE 1

BEFORE the Celebrant enters, the Altar should be uncovered; the candles lighted, if any; the bread (or wafers) and wine and water placed on the Credence Table; and the Altar Book laid, unopened, on a stand or cushion at the South End of the Altar.

The Celebrant should find his own places in the Altar Book after arriving at the Altar.

NOTE 2

The Celebrant who uses Schedule I or Schedule II, if he prefers, may remain at Centre after finding his places in the Altar Book, and begin the Service at once.

NOTE 3

If the Ten Commandments (or their shortened form, or our Lord's Summary of the Law) cannot be recited from memory, they should be read from the leaf of a Prayer Book pasted on cardboard, and held within the hands.

This will obviate moving the Altar Book from the South End or the Credence Table.

NOTE 4

The practical advantages of being attended by a Server now become apparent.

If present, he would move the Altar Book from the South End to the North End of the Altar, whence the Gospel is about to be read.

NOTE 5

Again the assistance of a Server would be of great value.

In his absence, the Celebrant had better walk to the Credence Table, first with the Paten, secondly with the Chalice, returning to the Centre with each in turn when prepared.

The wine and water cruets may then be moved on to the South End of the Altar, to save the Celebrant a second walk to the Credence Table at the end of the Service, but the Altar must not be regarded as a kind of convenient shelf for sundry articles.

NOTE 6

The Celebrant should carefully consume every particle of the consecrated Bread, and what remains of the consecrated Wine, after cleansing the rim of the Chalice with his finger and thumb, before he moves any of the Vessels away from the Corporal.

In the absence of a Server, the Vessels should then be taken to the Credence Table, or to the South End of the Altar, where a little wine should be poured into the Chalice, and a little water over the Paten into the Chalice.

The Celebrant should next return to the Centre with the Vessels; place the Paten on the Corporal; drink the contents of the Chalice; dry both Chalice and Paten with

the Purificator, which should then be left in the Chalice; and finally reassemble the Vessels in the customary manner.

The above procedure is without liturgical authority, but it is suggested as a suitable and convenient method of cleansing the Vessels, instead of the traditional method described in Note 12 to Schedule II, which is inconvenient to carry out without the assistance of a Server.

NOTE 7

Before the Celebrant enters, the Altar should be uncovered; the candles lighted, if any; the bread (or wafers) and wine, the water for the Chalice, and the Lavabo cruet, basin, and napkin placed on the Credence Table; and the stand or cushion for the Altar Book placed in position at the South End of the Altar.

The Server may place the Book unopened on its stand before the Service, or he may carry it before him as he walks in front of the Celebrant from the Sacristy to the Altar, putting it on its stand on arrival, then passing behind the Celebrant to his usual place in the Sanctuary. (See Sanctuary Plan C.)

In both cases, however, the Celebrant should find his own places in the Altar Book at the South End.

NOTE 8

The Celebrant and his Server may halt side by side at (Prep.) after entering the Sanctuary, and make a reverence or bow to the Altar.

If this be done once, the practice had better be maintained throughout the Service, both the Celebrant and

the Server turning to bow to the Altar whenever they pass in front of the Centre.

After the Prayer of Consecration, until the consecrated Bread and Wine have been consumed after the Blessing, a deeper reverence or genuflection should be made.

See pages 16 and 17 for detailed notes with regard to bowing.

NOTE 9

If there be more than fifteen or twenty Communicants, the Celebrant will be well advised to use a Ciborium, in order to avoid the risk of dropping any of the consecrated Bread or Wafers while moving along the Altar Rails.

When wafers are in use, it will be convenient to place a specified number—say thirty, fifty, or one hundred—in the Ciborium before the Service, adjusting the number at the Offertory if need be.

NOTE 10

Before the water is added to the wine in the Chalice, the Celebrant may first bless it, making the sign of the Cross over the cruet, and reciting a short prayer silently.

This is analogous to the action of the Minister who blesses the water in the Font before use in the Sacrament of Baptism.

The water should not be blessed at a Requiem.

If there be three vested Ministers, a Server should bring the water cruet to the Celebrant in order that he (not the Deacon) may bless the water.

If the Bishop be presiding at the Service, he may be asked to bless it.

NOTE 11

Reverence demands that the Celebrant's fingers should be clean before consecrating the Bread and Wine.

The Server will pour a little water over them into a bowl: a napkin for drying them will be hanging over his left arm.

This ancient custom is known as "The Lavabo" because the sixth and following verses of Psalm xxvi may appropriately be recited silently at this point.

NOTE 12

The Celebrant should carefully consume every particle of the consecrated Bread, picking up any crumbs remaining on the Corporal with the edge of the Paten; and should cleanse the rim of the Chalice with his finger and thumb before drinking what remains of the consecrated Wine.

After receiving and drinking the first Ablution at the Centre, he should take the Chalice (and the Paten and the Ciborium if need be) to the South End.

There the Server will pour a little wine and water over the Celebrant's thumbs and forefingers into the Chalice, which should be held by his other fingers round the bowl.

If the Server also pours a little water over the Paten or into the Ciborium, the Celebrant should empty it into the Chalice before leaving the South End.

The Celebrant should take all the Vessels back to the Centre before finally drinking the contents of the Chalice.

NOTE 13

The Celebrant, if he prefers, may read only the opening words of the Last Gospel at the Altar (silently), the

remainder being recited mentally while walking back to the Sacristy.

The Gospel of Christmas Day is not suitable for the Last Gospel on Christmas Day itself. The Gospel of the Epiphany may be read instead.

When a Festival or Holy Day falls on a Sunday, and the Gospel of the Festival has been read during the Service, the Gospel of the Sunday should be read as the Last Gospel.

The Last Gospel is sometimes read aloud: this should not be done when the Service has been sung.

NOTE 14

Before the Celebrant enters, the Altar should be uncovered; the candles lighted; the Vessels, the bread (or wafers) and wine, the water for the Chalice, the Lavabo cruet, basin and napkin, and the unopened Altar Book on its stand or cushion, placed on the Credence Table.

NOTE 15

After entering the Sanctuary, the Clerk should stand aside to the right until the Celebrant has passed, afterwards walking to his place opposite to the South Side of the Altar, and kneeling, facing North, until the Celebrant has finished saying the preparatory prayers.

(See page 21 with regard to the Clerk and the Crucifer.)

The Celebrant need not advance to the Altar before the Lord's Prayer, as the presence of the Clerk renders it unnecessary.

Since the Vessels will be standing on the Credence Table, he will not have to place them on the Altar, nor should he spread the Corporal until after the Creed.

Moreover, the Clerk will set the Altar Book before him, opened at the required page, when the Celebrant walks to the South End of the Altar to say the Collect of the day or the Prayer for the King.

NOTE 16

The Subdeacon will receive the Epistle Book from the Clerk, and should return it to him after the Epistle, in order that he may replace it on the Credence Table.

NOTE 17

A hymn, or the proper Gradual, is frequently sung between the Epistle and the Gospel.

In that case, the Celebrant may walk across to the North End of the Altar to read the Gospel himself, silently, or in a low voice.

The Subdeacon, after returning the Epistle Book to the Clerk, should carry the Altar Book (not the Gospel Book) from the South End to the North End, and stand at the North Side of the Altar, facing South, until the Celebrant has read the Gospel. (The Deacon remains on his step at the South End, but turns towards the Celebrant.)

The Celebrant should then return to the South End, and face the Altar.

The Subdeacon should now move the Altar Book from the North End to the left of the Centre, then turn West and precede the Deacon in the Gospel Procession.

NOTE 18

The Responses before and after the Gospel should be omitted during Holy Week, including Palm Sunday.

NOTE 19

If the Celebrant wishes to recite a Collect or Collects just before the Blessing, he should warn those within the Sanctuary by first saying "Let us pray."

The Deacon and the Subdeacon should stand in the Line position for the Collects, moving apart into the Open position and kneeling for the Blessing as usual.

NOTE 20

The Celebrant should carefully consume every particle of the consecrated Bread, picking up any crumbs remaining on the Corporal with the edge of the Paten; and should cleanse the rim of the Chalice with his finger and thumb before drinking what remains of the consecrated Wine.

He should remain at the Centre of the Altar while the Deacon assists him with the Ablutions.

The Deacon will first pour a little wine into the Chalice, which the Celebrant should drink.

He will then pour a little wine and water over the Celebrant's thumbs and forefingers into the Chalice, which should be held by his other fingers round the bowl.

If the Deacon also pours a little water over the Paten or into the Ciborium, the Celebrant should empty it into the Chalice before finally drinking its contents.

NOTE 21

The Thurifer should always walk first, the Boat-boy on his left, whether at the beginning or end of the Service, before or after the Gospel, at the entry or exit of the Torchbearers, or during a liturgical Procession.

When unoccupied, he should stand or kneel on the South side of the Sanctuary, and should stand there while the Celebrant is censuring the Altar.

After each occasion on which incense has been used, the thurible should be taken back into the Sacristy for the freshening or replacement of the charcoal.

NOTE 22

A hymn, or the proper Gradual, is frequently sung between the Epistle and the Gospel.

In that case, the Celebrant may walk across to the North End of the Altar to read the Gospel himself, silently.

The Subdeacon, after returning the Epistle Book to the Clerk, should carry the Altar Book (not the Gospel Book) from the South End to the North End, and stand at the North side of the Altar, facing South, until the Celebrant has read the Gospel. (The Deacon remains on his step at the South End, but turns towards the Celebrant.)

The Celebrant should then go to the Centre, and prepare incense as before, assisted by the Deacon.

The Subdeacon should now move the Altar Book from the North End to the left of the Centre, and stand beside the Celebrant while incense is prepared.

The Celebrant should then return to the South End with the Deacon, and face the Altar.

When the Deacon comes back to the Centre from the South End with the Gospel Book, the Subdeacon should precede him in the Gospel Procession.

NOTE 23

The Deacon should put his right hand on the foot of the Chalice while the Celebrant is censuring the Oblations, to avoid possible accidents.

The Subdeacon, since he will not be wearing the Humeral Veil (see page 6), can assist the Celebrant in censuring the Oblations and the Altar.

As soon as the Deacon has censed the Celebrant, the Subdeacon should leave the South side of the Altar steps and go to the centre of his own step to be censed by the Deacon. He will then be free to present the Alms to the Celebrant, as in Schedule IV, though he might not, if he were censed later.

After censuring the Subdeacon, the Deacon, accompanied by the Thurifer but not by the Boat-boy, should cense any other clergy present, in order of seniority, then the choir.

The Deacon should return the thurible to the Thurifer at the South side of the Sanctuary, go to the centre of his step, and be censed by the Thurifer.

After censuring the Deacon, the Thurifer should cense the lay assistants in order, and the congregation.

NOTE 24

When the Deacon and the Subdeacon are present, the Clerk need not assist at the preparation of incense at the Altar. The "handing to and fro" can be done by the individuals concerned.

If incense be used when no Deacon and Subdeacon are present, the assistance of the Clerk will be needed.

The Service will approximate to Schedule III, but those parts of Schedule V which relate to incense, and also Sanctuary Plan N, should be carefully studied and adapted to Schedule III.

The Clerk will do the Deacon's part in waiting on the Celebrant as he prepares incense and censes the Altar. He will also cense the Celebrant. (After the Gospel, both will be standing near the North, not the South, End of the Altar.) The Thurifer will cense everyone else at the Offertory.

NOTE 25

The two Servers may carry lighted candles, which should be securely fixed into candlesticks or holders which will stand firmly on the floor.

On entering the Sanctuary, the candles should be stood in front of the positions where the two Servers will kneel or stand during the greater part of the Service.

If there be no Subdeacon, they may stand on the Subdeacon's step.

Unless additional Torchbearers are present, the candles should be left there throughout the Service, with the following exceptions:

(a) They should be carried during the Gospel, even if the Servers take part in no procession.

(b) They should be lifted from the ground during the consecration of the Bread and Wine.

If additional Torchbearers are present, the two Servers should take up their candles at the end of the Creed, or after the Sermon, and stand them on the Credence Table, or on each side of it, when they go there to hand the bread

and wine to the Deacon or the Celebrant. The candles should be left there until after the Ablutions, when the Servers are preparing to leave the Sanctuary.

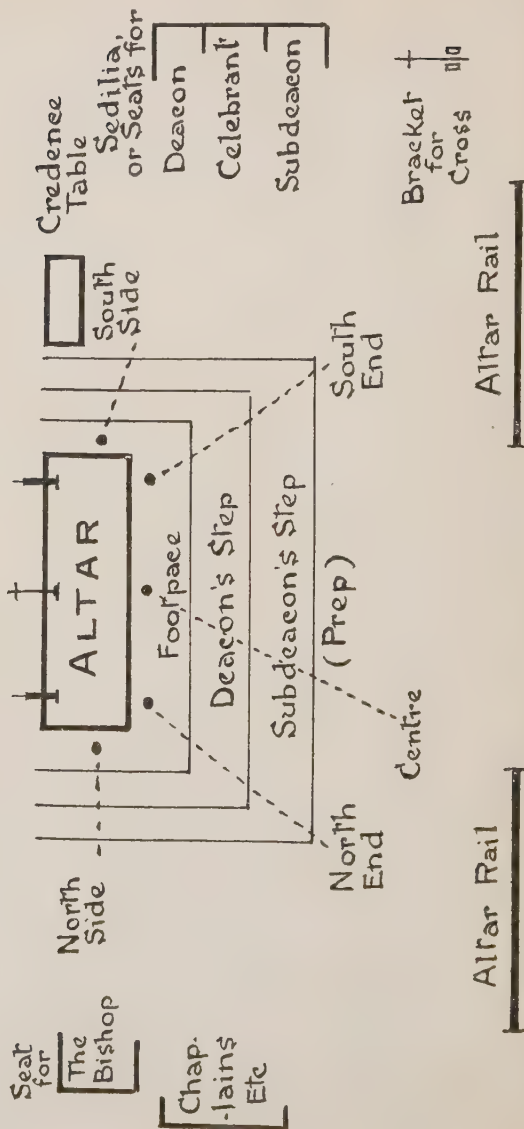
The reason for this is that it would be difficult for the Torchbearers (of whom the Servers would be two) to enter with dignity, and kneel at equal distances, if the Servers and their candles remained in their former positions.

(With regard to the Torchbearers, see Sanctuary Plan J.)

SANCTUARY PLANS

SANCTUARY PLAN A.

Key to the positions mentioned in the Schedules.



PLAN A

The position referred to as (Prep.) is opposite to the Centre of the Altar, just West of the lowest step. It is so called because there the Celebrant usually says some preparatory prayers before beginning the Service.

The position referred to as "South (North) End" is not quite at the corner of the Altar, but a little nearer the Centre. If there be a pair of candlesticks on the Altar, they will serve to indicate the exact positions.

The "South (North) End" position must never be confused with the position designated "South (North) Side."

Altars are always raised above the level of the rest of the church, and frequently stand on three steps. The uppermost step is known as the Footpace, the second and third as the Deacon's and the Subdeacon's step respectively. In Cathedral chapels and in many churches the Altar stands on one step only.

In the Sanctuary Plans the following letters indicate those officiating in the Sanctuary, capitals for clergy, small letters for laymen:

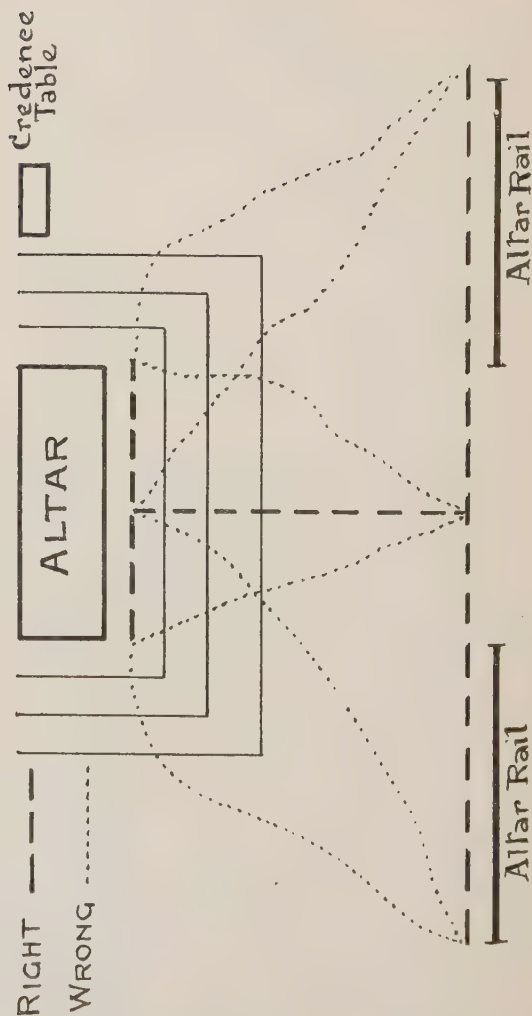
CLT —Celebrant.	ck—Clerk, or Master of Ceremonies.
DCN —Deacon.	cr—Crucifer. (See page 21.)
SDN —Subdeacon.	sr—Server.
ASST—Assistant (at the Communion).	th—Thurifer.
	bb—Boat-boy.
	ta—Taperer or Torchbearer (during the Prayer of Consecration).

The letters are always printed in a manner which indicates the direction in which the official is facing.

SANCTUARY PLAN B.

Symmetrical walking in the Sanctuary.

The right and the wrong paths.



PLAN B

The opposite diagram illustrates simply the principle of "visible balance" to which reference was made in the last section of Chapter II.

Although the diagram strictly applies only to the Celebrant, the principle should be observed by all who are assisting at the Service.

The thick lines cover all the paths which the Celebrant need follow at any Service, whether the ceremonial be simple or more elaborate, except that no account is here taken of the Sermon, for which see Sanctuary Plan I.

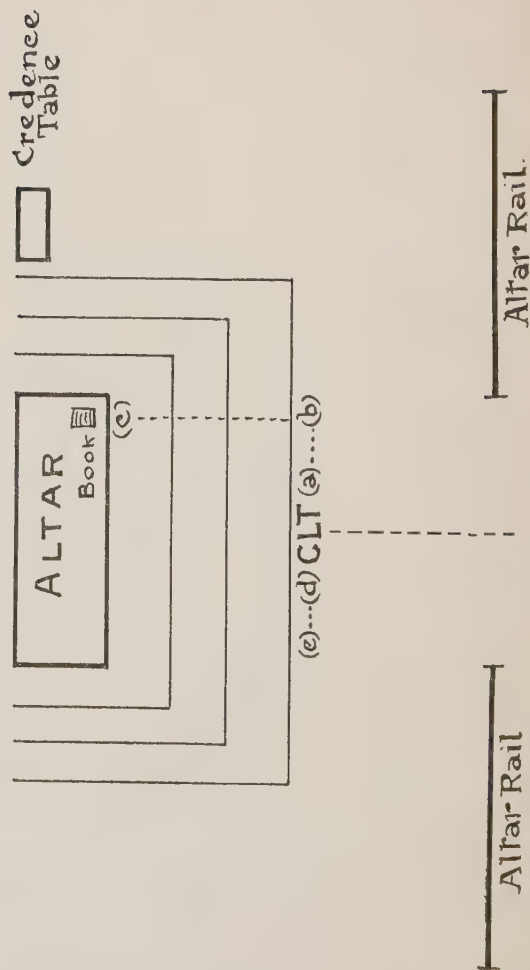
The dotted lines indicate certain short cuts, which though very tempting should be carefully avoided, in the interests of dignity and seemliness.

It will be observed that all the paths recommended are either parallel or at right angles to the Altar, and all return to the Central line.

The path from the South End to the Credence Table is not shown, as it would not be necessary for the Celebrant to leave the Footpace there if a Server were present.

SANCTUARY PLAN C.

The Celebrant and one Server during the preparatory prayers.



PLAN C

The Celebrant is here seen standing at (Prep.), the direction of the letters CLT indicating that he is facing the Altar.

It will be supposed that he has been preceded to the Sanctuary by a Server carrying the Altar Book from the Sacristy.

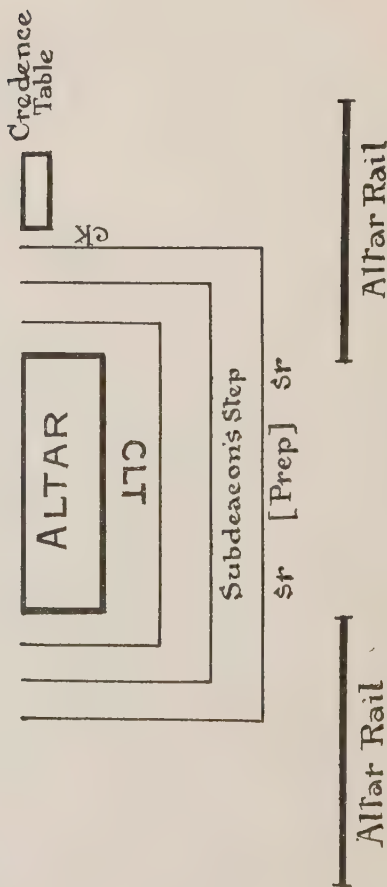
The Server will walk up to (Prep.), then step aside to (*a*) and bow to the Altar with the Celebrant. He will then turn to his right, and walk past (*b*) to the South End of the Altar (*c*) in order to lay the Book unopened on its stand. Then he should turn by his left and walk past (*b*) and behind the Celebrant to (*d*), there kneeling for the preparatory prayers. When these are finished, he should rise and move to (*e*) and kneel there.

Unless the Altar is very small, (*a*) and (*d*) will not be identical with (*b*) and (*e*). The Server should never shuffle from (*d*) to (*e*) on his knees.

(*b*) and (*e*) should be opposite to the positions known as South End and North End respectively.

SANCTUARY PLAN D.

Positions of the Celebrant,
the Clerk and the two Servers,
during the greater part of the Service.



PLAN D

It will be supposed that the Celebrant has just said
“Lift up your hearts.”

The direction of the letters CLT indicates that he is facing the people.

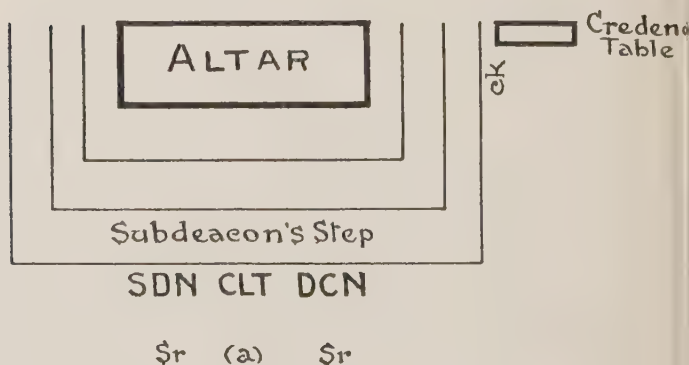
The Servers are standing opposite to the South and North Ends of the Altar, facing East.

The Clerk is standing opposite to the South Side of the Altar, facing North.

When the two Servers are required to move to the Credence Table, they should first meet at (Prep.) and then walk there side by side. On returning, they should first walk side by side to (Prep.), then open out to their previous positions.

SANCTUARY PLAN E.

Positions of the three Ministers,
the Clerk, and the two Servers,
during the preparatory prayers.



PLAN E

The diagram opposite shows that the presence of the Deacon and the Subdeacon makes it necessary for the two Servers to kneel a little farther away from the Altar than usual, especially if they are carrying lighted candles. (See Note 25.)

During the greater part of the Service, sufficient room must be left for the Subdeacon to walk to and fro on his own step.

When there are three vested Ministers, the Servers do not join in the preparatory prayers.

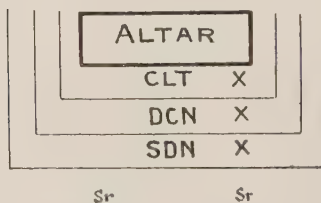
On entering the Sanctuary, they should pause at (*a*), bow to the Altar, and at once open out and kneel at the positions shown above.

SANCTUARY PLAN F.

The three positions most frequently occupied by the Celebrant, the Deacon and the Subdeacon.

THE LINE POSITION

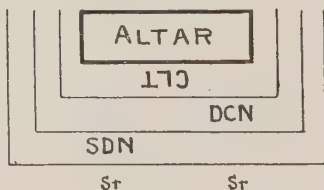
In this position all three Ministers face East



 Credence Table
 Similar position at South End during the Collect (S) of the day

THE OPEN POSITION.

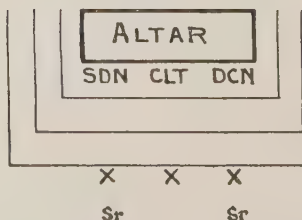
In this position the Celebrant sometimes faces East, sometimes West



 Credence Table
 Each stays on his own step whether standing or kneeling.

THE ALTAR POSITION.

In this position all three Ministers face East.



 Credence Table
 Similar position at (Prep) during the preparatory prayers.

PLAN F

The three diagrams opposite show the positions occupied in turn by three Ministers taking part in the Service together. Unless the Deacon and the Subdeacon are actually assisting the Celebrant, as at the Offertory and after the Blessing, they will nearly always be in one or other of these positions.

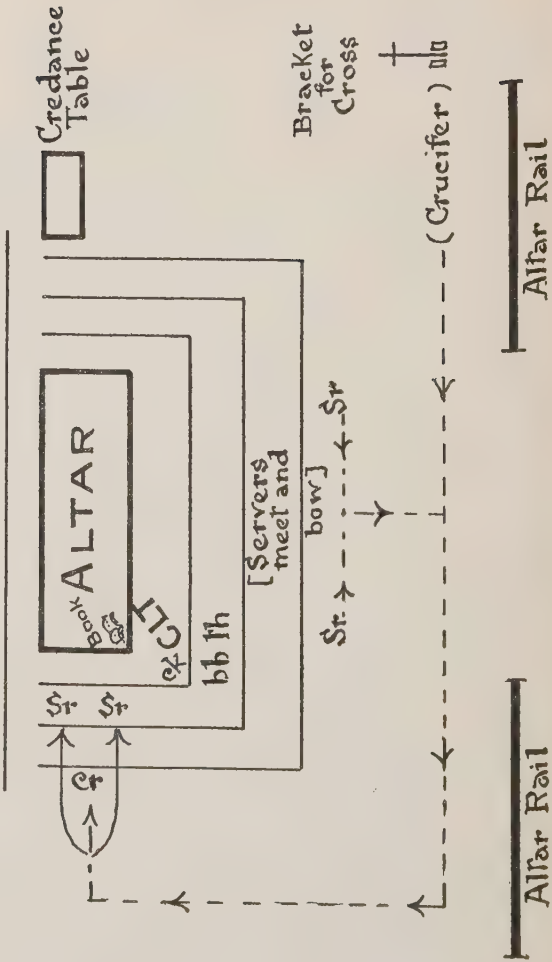
The fact that these positions, or "formations," have become traditional, owing to their use during many centuries, should not be unduly emphasized, lest the considerations of practical orderliness which underlie them should be forgotten. Recollection of their primary purpose ought to rob them of all controversial significance.

The Deacon and the Subdeacon are present in order to assist the Celebrant. When he is offering prayer to God, they stand behind him, the Deacon as the senior assistant standing in front of the Subdeacon. When the Celebrant turns to address the people, they move aside, as common sense would direct. When the Celebrant (even silently) is leading the people in solemn acts of affirmation or of praise, as during the Creed or the Gloria, they stand on either side of him.

Thus, throughout the Service, their orderly movements from one position to another indicate that they are actively sharing in each stage of the Church's greatest act of worship, and not meditating privately until the need for some action on their part bids them move to perform it.

SANCTUARY PLAN G.

Positions during the chanting of the Gospel,
in the absence of the Deacon and Subdeacon.



PLAN G

If it be desired to attach more outward significance to the chanting of the Gospel, when the absence of the Deacon and the Subdeacon makes the normal Gospel Procession impossible, the following procedure may be adopted.

After the Epistle, while the Clerk is taking the Altar Book to the North End, the Crucifier should fetch the Cross, meet the two Servers at the centre of the Sanctuary, and precede them to the North Side of the Altar.

The Celebrant will leave the Altar Book on its stand or cushion, and chant the Gospel facing approximately North-East—that is, as nearly North as he conveniently can. The Clerk will stand at his left hand to turn over the page if necessary. If incense is being used, the Thurifer and the Boat-boy should also stand on the left side of the Celebrant.

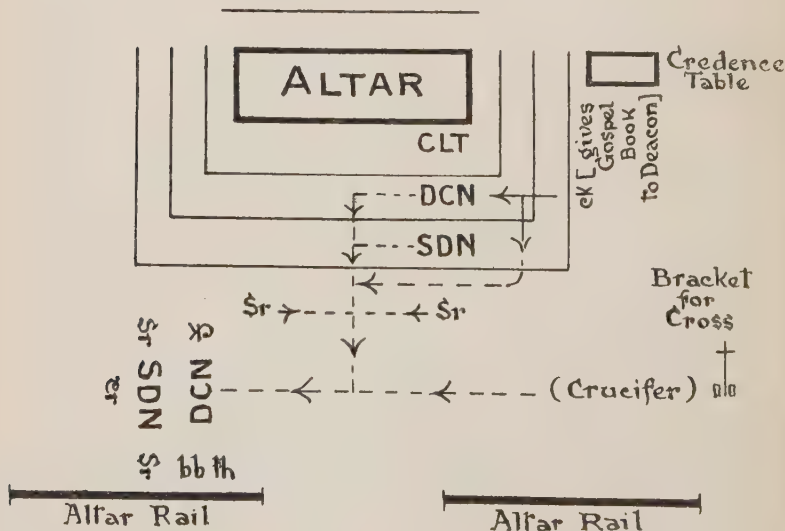
On arriving at the North Side of the Altar, the two Servers should stand side by side, facing South, the Crucifer standing just behind them. The width of the steps must decide whether they stand on or in front of them. After the Gospel, they should return to their places as they came.

The Clerk will then move the Altar Book to the left of Centre, and go to his place at the South Side of the Altar.



SANCTUARY PLAN H

The Gospel Procession.
Positions of the three Ministers,
and their assistants.



PLAN H

When the Clerk hands the Gospel Book to the Deacon at the South End, the Crucifer fetches the Cross, meets the two Servers at the centre, and precedes them to the North side of the Sanctuary, or to an open space on the North side of the Choir.

The Deacon and the Subdeacon walk to the centre (or meet there), then turn and follow the Clerk, who has come round to the centre in order to follow the Servers.

On reaching the place where the Gospel is to be chanted, the Crucifer turns to face South; the two Servers open out and face South; the Subdeacon stands between them, facing South; the Deacon gives the Gospel Book to the Subdeacon (who holds it open for him) and chants the Gospel, facing North; the Clerk stands at his right hand. The Celebrant turns to face the Gospel group.

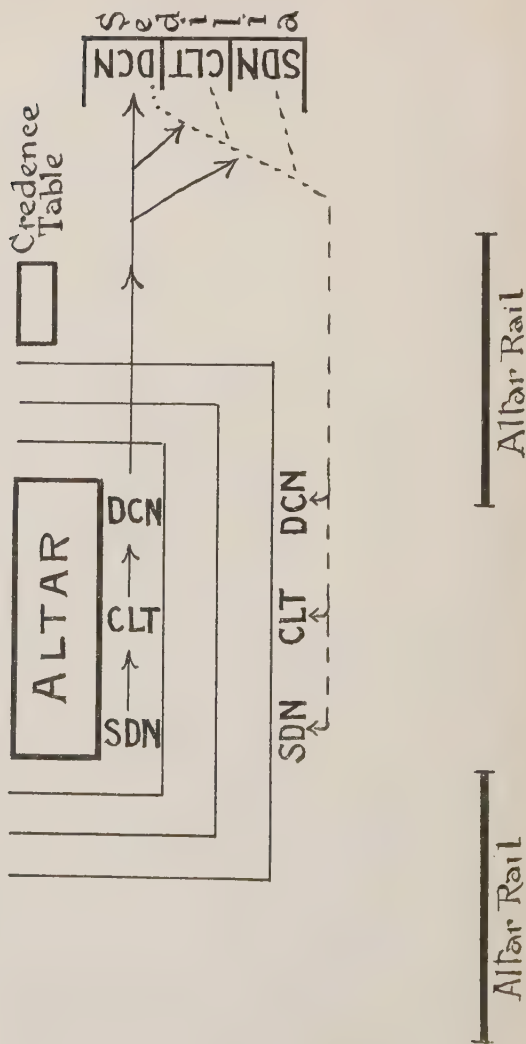
If incense is being used, the Thurifer and the Boat-boy precede the Crucifer, and stand on the left side of the Deacon.

After the Gospel, all return as they came, the two Ministers stepping aside if need be to allow the Servers to pass. On reaching his step, the Subdeacon steps aside to give the Gospel Book to the Server on his right, thus allowing the Deacon to reach his own step in front of him.

The Crucifer replaces the Cross; the Clerk moves the Altar Book to the left of Centre (if not already there), takes the Gospel Book from the Server, and returns to his place. 

SANCTUARY PLAN I.

The path to and from the Sedilia
before and after the Sermon.



PLAN I

If there be a Sermon after the Creed, the Celebrant should walk direct from the Centre of the Altar to his seat on the South side of the Sanctuary.

After the Sermon he should walk first to (Prep.), and thence advance to the Centre of the Altar.

If there be three vested Ministers, they should walk from the South end of the Footpace to their seats, one behind the other, the Deacon leading.

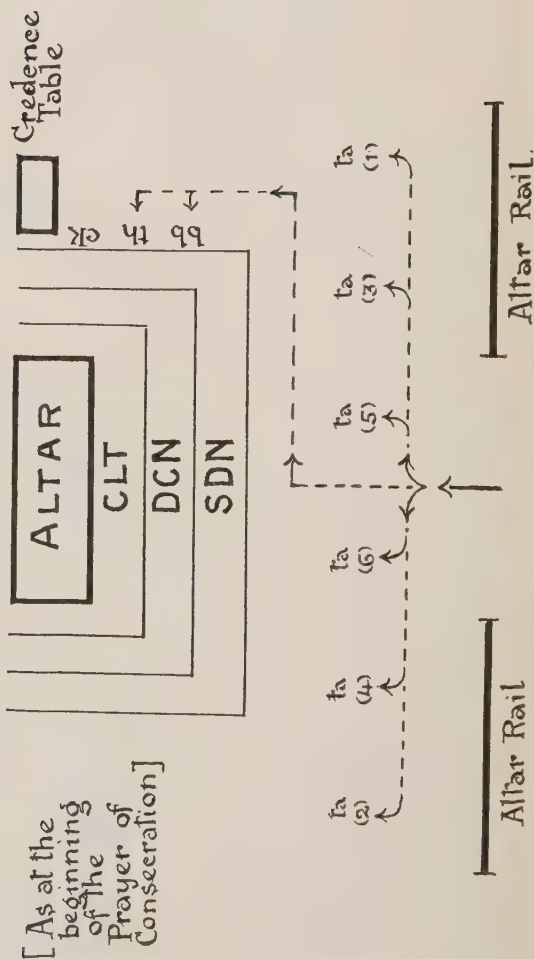
The Deacon should sit on the East or right side of the Celebrant, the Subdeacon on his left.

After the Sermon, the Subdeacon should lead the way to (Prep.), the three Ministers then advancing to the Footpace side by side.

If one of the three vested Ministers is the preacher, he may leave his Cope, or Maniple and Vestment, on his seat during the Sermon, returning to replace it before moving to (Prep.) and thence to the Altar. All three Ministers should leave the Sedilia together.

SANCTUARY PLAN J.

Positions of the Torchbearers
during the Sanctus and the Consecration.



PLAN J

If two or four additional Servers are present at the Service in order to act as Torchbearers, they should enter the Sanctuary immediately after the two chief Servers, and go at once to their seats in a convenient place.

Directly after the Absolution, they should go to the centre of the Sanctuary in pairs, and follow the Thurifer, the Boat-boy, and the two chief Servers into the Sacristy to light and fetch their Torches.

At the beginning of the Preface all should return to the Sanctuary, the Torchbearers walking in pairs.

The Thurifer and the Boat-boy should kneel on the South side, about on a line with the Subdeacon's step. The Torchbearers should open out from the centre, and kneel in a line, facing East, the first pair kneeling the farthest apart, to avoid passing the others inside the Sanctuary. Care should be taken to kneel at equal distances.

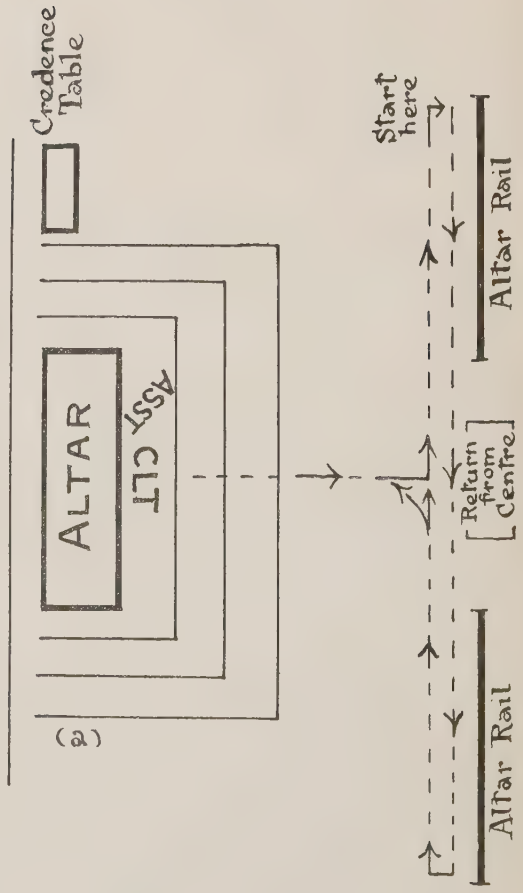
The Torches should be slowly and reverently lifted from the ground during the consecration of the bread and wine.

After the Amen following the Consecration Prayer, the Thurifer and the Boat-boy should lead the Torchbearers from the centre of the Sanctuary back to the Sacristy, the last pair to enter leaving first. Having extinguished their Torches, they should return to their previous places in the Sanctuary.



SANCTUARY PLAN K.

At the Communion of the people.
The path for the Celebrant,
alone, or with one assistant.



PLAN K

The Celebrant will naturally wish to bend reverently forward as he makes his own Communion, but he should not receive kneeling.

When the Celebrant has communicated anyone in the Sanctuary, he should return to the Centre of the Altar before beginning to communicate the people, and not walk across the Sanctuary by an ill-defined path to the South end of the Altar Rails.

When ready to communicate the people, the Celebrant should turn by his right, walk to the centre of the line formed by the Altar Rails, turn to his left and pass to the South end of the Rails, then turn round by his right, begin to administer, and so go across to the North side of the Sanctuary.

When all the people have received Communion, the Celebrant should walk to the middle of the Rails again before turning to the East and going back to the Altar.

If an assistant is present, he should advance to the South or right hand side of the Celebrant to take the Chalice, and to return it after the Communion. He should follow the same path as the Celebrant, and try to walk at the same distance behind him all the time.

If there are three vested Ministers, and only one Chalice is used, the Deacon will follow the Celebrant with the Chalice, and the Subdeacon will stand at (a) on the North Side of the Altar, facing South, until the Celebrant and the Deacon return to the Altar.



PLAN L

If there be many Communicants, and four clergy to administer, the second pair had better start at the North end of the Altar Rails and walk Southwards until the two pairs meet. If all four walk from South to North, they must needs conform to the pace of the slowest.

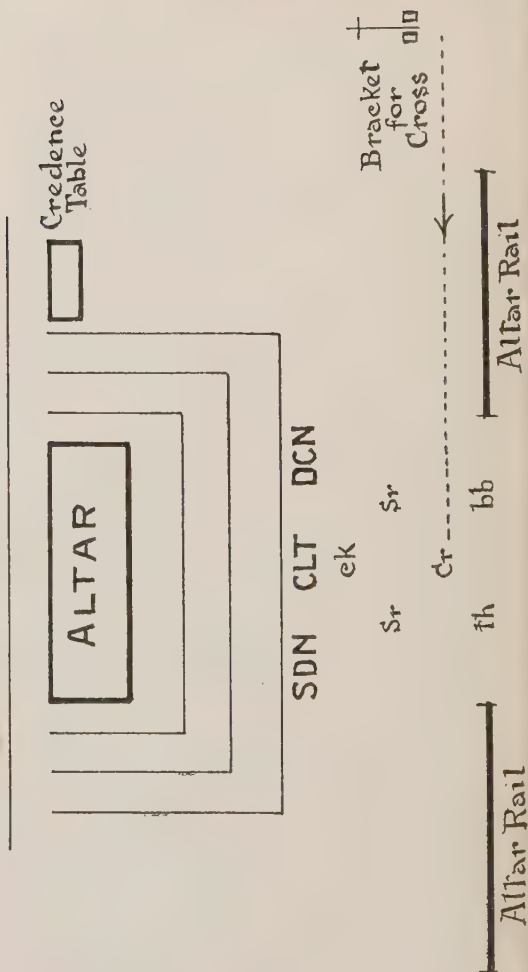
Save on very exceptional occasions, the assistance of a third pair of clergy is of doubtful value. The time saved in administering will probably be lost at the Offertory and after the Blessing. Moreover, the Communicants will need marshalling or beckoning, neither of which practices is conducive to an atmosphere of reverence.

The diagram opposite shows three vested Ministers and an additional priest preparing to communicate the people. The Deacon has just received the Celebrant's own Chalice at his right hand. The other two clergy are standing to the North of the Celebrant waiting to receive the second Ciborium and Chalice.

After the Communion, the clergy should return their Vessels to the Celebrant in the order in which they came up to receive them, giving them into his hands, and not replacing them on the Corporal before his return to the Altar.

SANCTUARY PLAN M.

Positions of the three Ministers,
and their assistants,
just before leaving the Sanctuary.



PLAN M

When the Celebrant reaches (Prep.) he should stand still, facing the Altar, until all those who have been assisting in the Sanctuary have formed up beside or behind him, and are ready to leave.

The Clerk will probably be the last to reach his place, as he has had to replace the Vessels on the Credence Table, and then walk to the centre of the Sanctuary behind the Celebrant.

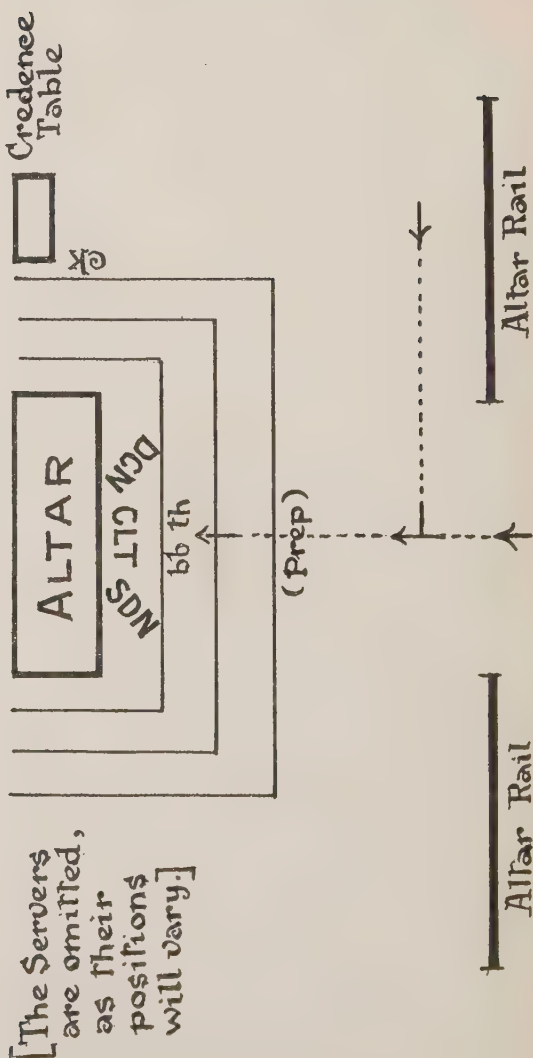
When the Celebrant judges that all are ready, he should bow to the Altar, in a somewhat more pronounced manner than usual, in order that all within the Sanctuary may see him and bow together. The Crucifer never bows when carrying the Cross.

All should then turn to the West immediately, and leave the Sanctuary in the usual order.

In this case the Boat-boy is seen standing on the right side of the Thurifer. This is not a real exception to the rule, since when both turn round to lead the Procession from the Sanctuary, he will be walking on the Thurifer's left side as usual.

SANCTUARY PLAN N.

Positions during the preparation of incense.



PLAN N

The preparation of incense at the Altar takes place (*a*) before the first Our Father; (*b*) before the Gospel; and (*c*) at the Offertory. The procedure is always the same.

The Celebrant stands at the Centre of the Altar, facing West, the Deacon and the Subdeacon standing on either side of him, and turning somewhat towards each other.

The Thurifer and the Boat-boy advance from (Prep.) and stand side by side in front of the Celebrant. (See Note 24 with regard to the Clerk.)

The Deacon takes the Boat, opens it, and hands the spoon to the Celebrant, who puts incense into the thurible, held open by the Thurifer, and returns the spoon to the Deacon. The usual quantity is three spoonfuls.

The Celebrant blesses the incense, after which the Deacon returns Boat and spoon to the Boat-boy.

[The Bishop blesses the incense, if present in the Sanctuary.]

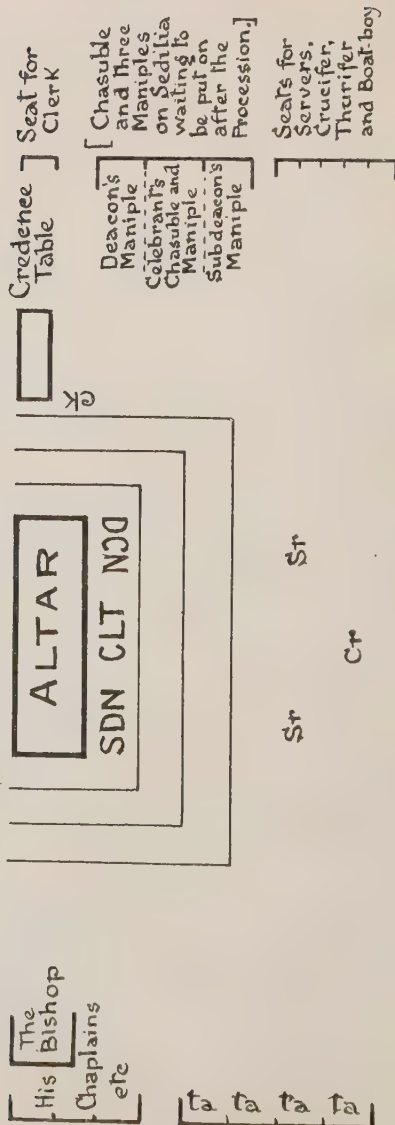
At (*a*) and (*c*) the Deacon takes the thurible from the Thurifer and hands it to the Celebrant: at (*b*) the Thurifer keeps it for the moment, handing it to the Deacon just before and after he chants the Gospel.

(*Note.*—Before the Sursum Corda the incense is prepared privately in the Sacristy.)



SANCTUARY PLAN O.

Positions of the three Ministers
and their assistants
just before a festal Procession.



PLAN O

The diagram opposite shows the Celebrant and the Subdeacon facing the Altar, while the Deacon chants "Let us go forth in peace"—facing West. The Clerk is standing at the South End.

Note that the Bishop, his attendants, and the four additional Servers have gone to their places, leaving the centre of the Sanctuary clear. If everyone were to "stand somewhere in front of the Altar, ready to start," the group would look disorderly, and confusion would result as soon as the Procession began to move.

Incense has been prepared, and the Thurifer and the Boat-boy have passed round behind the Crucifer, ready to turn and lead the Procession, immediately after the Response by the choir.

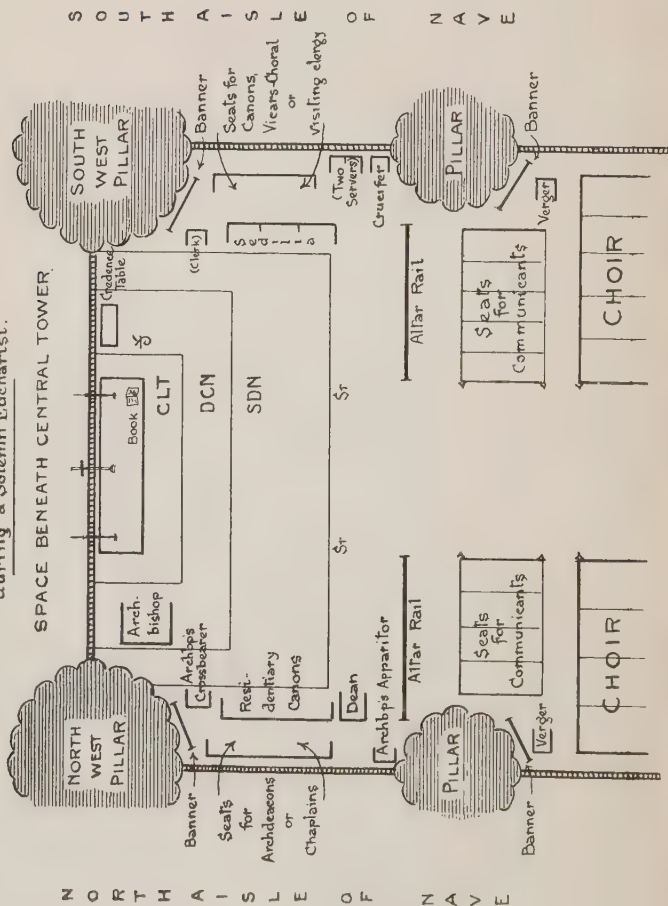
The Crucifer will then turn to follow the Thurifer, the two Servers will meet and do likewise, also the additional Servers, who will be acting as Torchbearers later. The Clerk will allow time and space for the choir and any clergy in choir to join in the Procession before he precedes the three vested Ministers out of the Sanctuary. The Bishop and his attendants will come last.

A festal Procession should pass down the South Aisle and up the Nave. A penitential or ferial Procession should pass down the North Aisle—for instance, when the Litany is sung in procession. The Procession on the morning of Palm Sunday is in a category by itself. (See Chapter V.)

No one should bow towards a Side Altar in passing.

SANCTUARY PLAN P.

The Sanctuary in the Nave of York Minster during a Solemn Eucharist.



PLAN P

The Sanctuary Plan opposite would probably be found applicable to the Solemn Eucharist in York Minster on any great Festival, if the Archbishop were presiding at the Service—as, for instance, on Easter Day.

It may be noticed that the Altar is not in the centre of the Eastern end of the Sanctuary. That is because the arch leading from the space beneath the central Tower into the Choir of the Minster is not in the centre of the Choir Screen, but some two feet to the North. This lack of symmetry would probably not be noticed by anyone not already aware of it. The Altar has been so placed that the Cross on it is exactly in front of the centre of the arch in the Choir Screen.

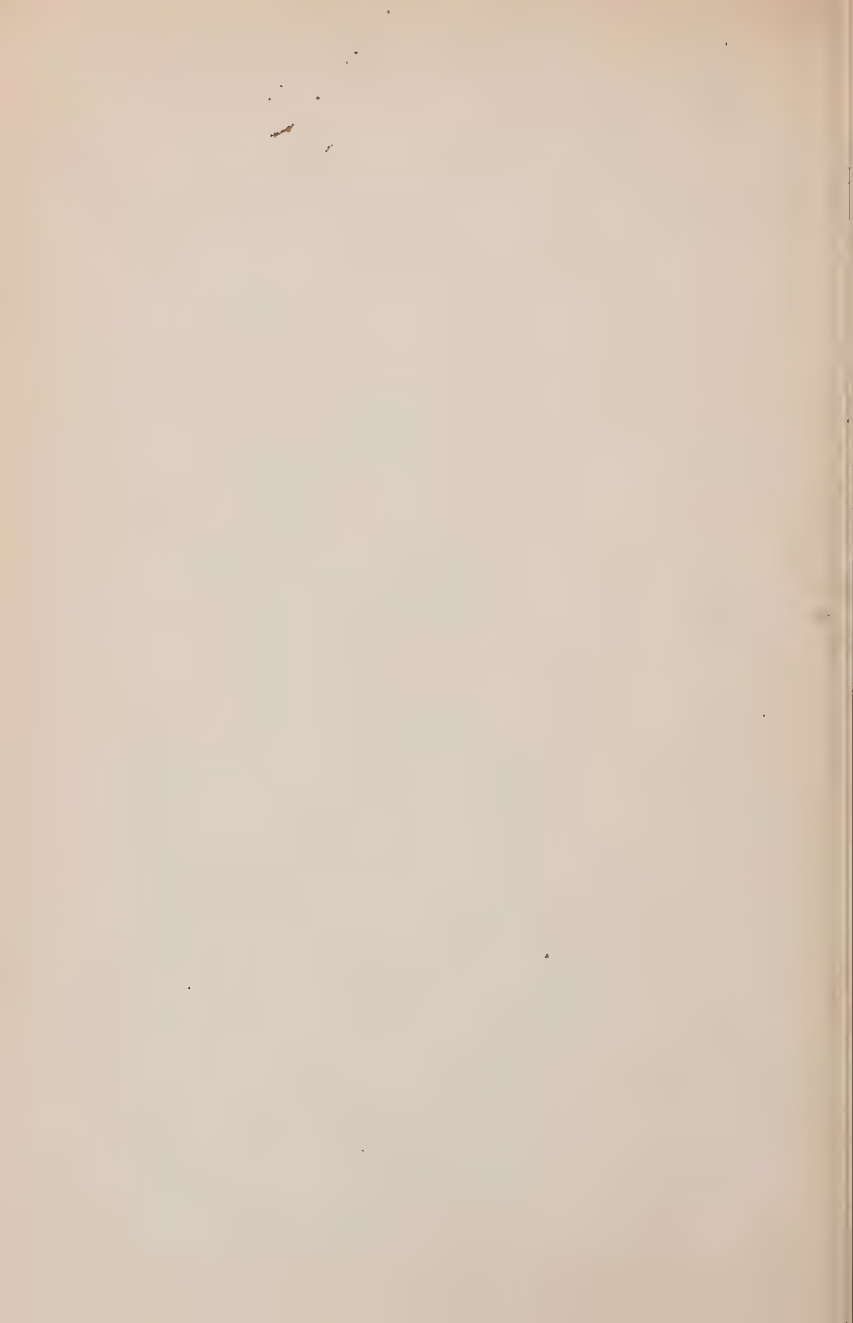
The Sedilia are only placed in the Sanctuary when a sermon is to follow the Creed. It may be remarked that not only the Altar but all the furnishings of the Nave Sanctuary are temporary, and quite unworthy of their majestic surroundings. It is hoped that more seemly adjuncts of worship will be provided by pious benefactors in the not too distant future.

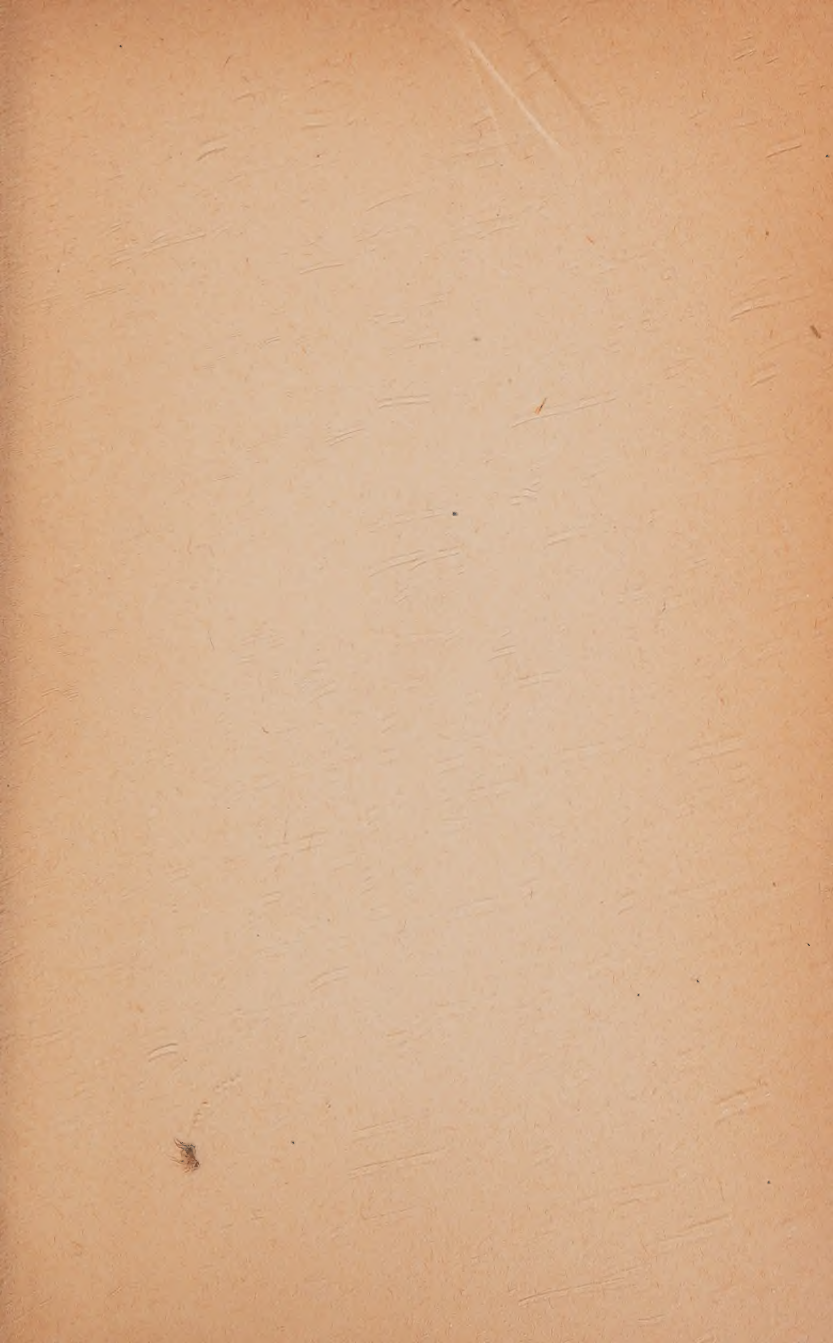
In the Sanctuary Plan the three vested Ministers are represented as standing in the "Line" Position at the South End of the Altar. The Celebrant is about to chant the Collect of the Day. The Clerk, having previously found the required page in the Altar Book for the Celebrant, is standing at the South Side.



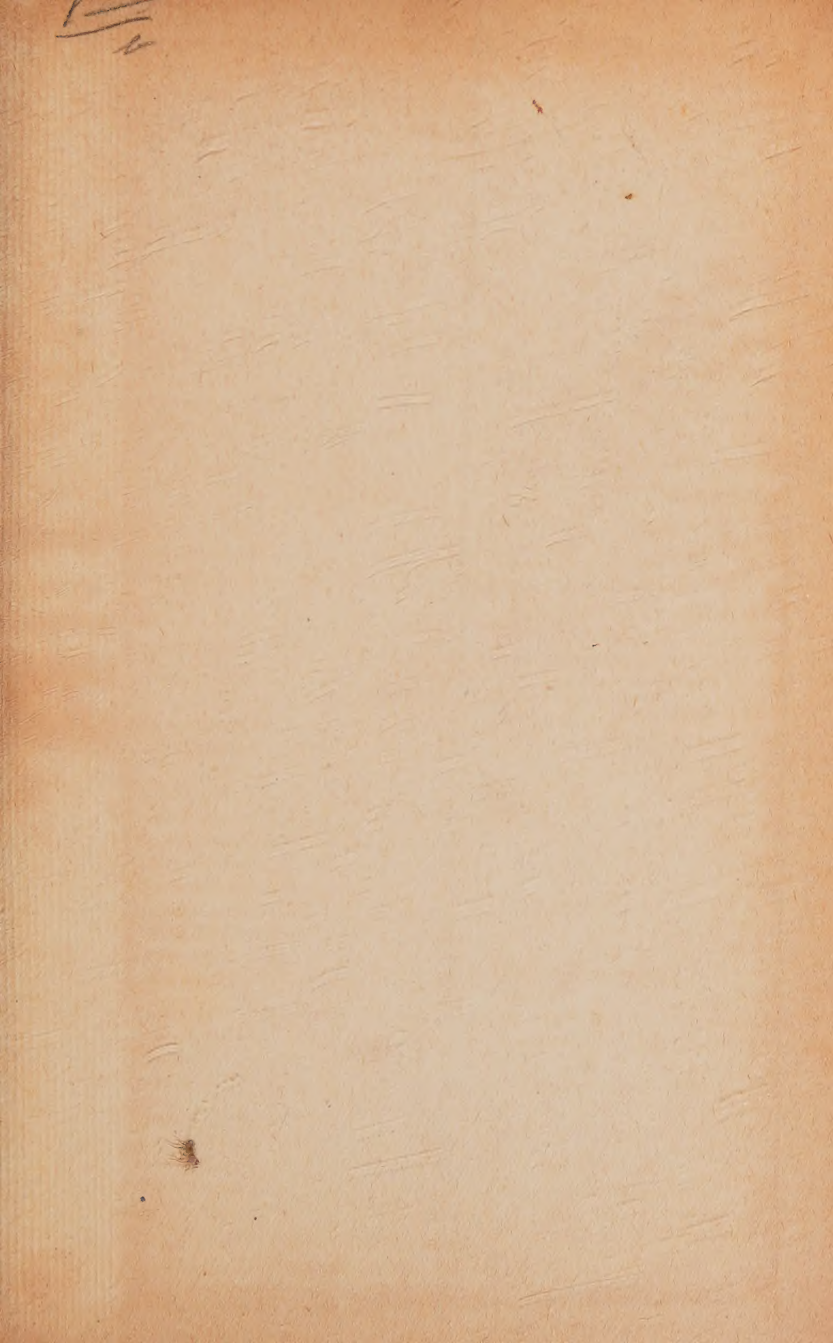
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by
Billing and Sons Ltd., Guildford and Esher













Y0-DNK-132

